॥ ओ३म् ॥

RIG VEDA

VOLUME VIII

Mantras in Sanskrit

with English Translation and Transliteration

D.A.V. PUBLICATION DIVISION

Translated by

RIG VEDA

(Volume VIII)

ऋग्वेद

अष्टमः भागः

RIG VEDA

Volume VIII

[Book VIII, Hymns 1–40]

अष्टमः भागः

[अष्टमं मण्डलम्, सूक्तानि 1–40]

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ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

अष्टमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-३४) चतुस्त्रिंशदृचस्यास्य सूक्तस्य (१-२) प्रथमाद्वितीययोर्ऋचोर्घौरः काण्वः प्रगाथः, (३-२९) तृतीयादिसप्तविंशतेः काण्वौ मेधातिथिमेध्यातिथी, (३०-३३) त्रिंशादिचतसृणां प्लायोगिरासङ्ग ऋषयः, (३४) चतुस्त्रिंश्या आङ्गिरसी शश्वती ऋषिका । (१-२९) प्रथमाद्येकोनत्रिंशदृचामिन्द्रः, (३०-३४) त्रिंशादिपञ्चानामासङ्गो देवता । (१-४) प्रथमादिचतुरृचां प्रगाथः (विषमा बृहती, समा सतोबृहती), (५-३२) पञ्चम्याद्यष्टाविंशतेर्बृहती, (३३-३४) त्रयस्त्रिंशीचतुस्त्रिंश्योश्च त्रिष्टुप् छन्दांसि ॥

॥१ १॥

मा चि॑द॒न्यद्वि शं॑सत॒ सखा॑यो॒ मा रि॑षण्यत ।
इन्द्र॒मित्स्तो॑ता॒ वृष॑णं॒ सचा॑ सु॒ते मुहु॑रु॒क्था च॑ शंसत ॥१॥
अ॒व॒क्र॒क्षिणं॑ वृष॒भं य॑था॒जुरं॒ गां न च॑र्षणी॒सह॑म् ।
वि॒द्वेष॑णं सं॒वन॑नोभयंक॒रं मंहि॑ष्ठमुभया॒विन॑म् ॥२॥

1.

Má cid anyád ví ṣaṅsata sákhāyo má rishaṇyata | índram ít stotā vṛíshaṇaṃ sácā suté múhur ukthá ca ṣaṅsata || 1 || avakrakshíṇaṃ vṛishabháṃ yathājúraṃ gáṃ ná carshaṇīsáham | vidvéshaṇaṃ saṃvánanobhayaṃkarám máṅhishṭham ubhayāvínam || 2 ||

RGVEDA SAMHITĀ

BOOK EIGHT

1

O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour. 1

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity. 2

यच्चिद्धि त्वा जना इमे नाना हवन्त ऊतये ।
अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥३॥
वि तर्तूर्यन्ते मघवन्विपश्चितोऽर्यो विपो जनानाम् ।
उप क्रमस्व पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥४॥

yác cid dhí tvā jánā imé nắnā hávanta ūtáye | asmákam bráhmedám indra bhūtu té 'hā vísvā ca várdhanam || 3 || ví tartūryante maghavan vipaṣcíto 'ryó vípo jánānām | úpa kramasva pururū́pam á bhara vā́jaṃ nédishṭham ūtáye || 4

महे चन त्वामद्रिवः परा शुल्काय देयाम् ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥५॥

mahé caná tvā́m adrivaḥ párā ṣulkā́ya deyām | ná sahásrāya nā́yútāya vajrivo ná ṣatā́ya ṣatāmagha || 5 || 10 ||

॥१॥

वस्याँ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ॥६॥
क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः ।
अलर्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिषुः ॥७॥

vásyāñ indrāsi me pitúr utá bhrā́tur ábhuñjataḥ | mātā́ ca me chadayathaḥ samā́ vaso vasutvanā́ya rā́dhase || 6 || kvèyatha kvéd asi purutrā́ cid dhí te mánaḥ | ā́larshi yudhma khajakṛit puraṃdara prá gāyatrā́ agāsishuḥ || 7 ||

O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day. 3

O bounteous Lord, these wise devotees of yours, the over-comers and terrifiers of foes, easily overcome all the obs-tacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us. 4

O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth. 5

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches. 6

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises. 7

प्रास्मै गायत्रमर्चत वावातुर्यः पुरन्दरः ।
याभिः काण्वस्योप बर्हिरासदं यासद्वज्री भिनत्पुरः ॥८॥
ये ते सन्ति दशग्विनः शतिनो ये सहस्रिणः ।
अश्वासो ये ते वृषणो रघुद्रुवस्तेभिर्नस्तूयमा गहि ॥९॥

prá̄smai gāyatrám arcata vāvátur yáḥ puramdaráḥ | yā̆bhiḥ kāṇvásyópa barhír āsádaṃ yásad vajrí bhinát púraḥ || 8 || yé te sánti daṣagvínaḥ ṣatíno yé sahasríṇaḥ | áṣvāso yé te vṛíshaṇo raghudrúvas tébhir nas tū́yam á gahi || 9 ||

आ त्वद्य सबर्दुघां हुवे गायत्रवेपसम् ।
इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरंकृतम् ॥१०॥

á tv
adyá sabardúghām huvé gāyatrávepasam | índram dhenúm sudúghām ányām ísham urúdhārām aramkṛitam || 10 || ıı ||

यत्तुदत्सूर एतशं वङ्कू वातस्य पर्णिना ।
वहत्कुत्समार्जुनेयं शतक्रतुः त्सरद्गन्धर्वमस्तृतम् ॥११॥
य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
संधाता संधिं मघवा पुरूवसुरिष्कर्ता विह्रुतं पुनः ॥१२॥

yát tudát sū́ra étaṣaṃ vaṅkū́ vā́tasya parṇínā | váhat kútsam ārjuneyáṃ ṣatákratuḥ tsárad gandharvám ástṛitam || 11 || yá ṛité cid abhiṣríshaḥ purā́ jatrúbhya ātṛ́daḥ | sáṃdhātā saṃdhím maghávā purūvásur íshkartā víhrutam púnaḥ || 12 ||

O devotees, sing out psalms in His honour, who destroys the citádels of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet—footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds,and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12

मा भूम निष्ट्या इवेन्द्र त्वदरणा इव ।
वनानि न प्रजहितान्यद्रिवो दुरोषासो अमन्महि ॥१३॥
अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।
सकृत्सु ते महता शूर राधसानु स्तोमं मुदीमहि ॥१४॥

má bhūma nishṭyá ivéndra tvád áraṇā iva | vánāni ná prajahitány adrivo duróshāso amanmahi || 13 || ámanmahíd anāṣávo 'nugrásaṣ ca vṛitrahan | sakṛít sú te mahatá ṣūra rádhasánu stómam mudīmahi || 14 ||

यदि स्तोमं मम श्रवदस्माकमिन्द्रमिन्दवः ।
तिरः पवित्रं ससृवांस आशवो मन्दन्तु तुग्र्यावृधः ॥१५॥

yádi stómam máma ṣrávad asmákam índram índavaḥ | tiráḥ pavítram sasṛivánsa āṣávo mándantu tugryāvṛídhaḥ || 15 || 2 ||

॥३॥

आ त्वद्य सधस्तुतिं वावातुः सख्युरा गहि ।
उपस्तुतिर्मघोनां प्र त्वावत्वधा ते वश्मि सुष्टुतिम् ॥१६॥
सोता हि सोममद्रिभिरेमेनमप्सु धावत ।
गव्या वस्त्रेव वासयन्त इन्नरो निर्धुक्षन्वक्षणाभ्यः ॥१७॥

á tv adyá sadhástutim vāvátuḥ sákhyur á gahi | úpastutir maghónām prá tvāvatv ádhā te vaṣmi sushṭutím || 16 || sótā hí sómam ádribhir ém enam apsú dhāvata | gavyá vástreva vāsáyanta ín náro nír dhukshan vakshánā-bhyaḥ || 17 ||

O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees,rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17

अध ज्मो अध वा दिवो बृहतो रोचनादधि ।
अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥१८॥
इन्द्राय सु मदिन्तमं सोमं सोता वरेण्यम् ।
शक्र एणं पीपयद्विश्वया धिया हिन्वानं न वाजयुम् ॥१९॥

ádha jmó ádha vā divó bṛiható rocanád ádhi | ayá vardhasva tanvá girá mámā jātá sukrato pṛiṇa || 18 || índrāya sú madíntamaṃ sómaṃ sotā váreṇyam | ṣakrá eṇam pīpayad víṣvayā dhiyá hinvānáṃ ná vājayúm || 19 ||

मा त्वा सोमस्य गल्दया सदा याचन्नहं गिरा ।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत् ॥२०॥

má tvā sómasya gáldayā sádā yácann aháṃ girá | bhúrṇim mṛigáṃ ná sávaneshu cukrudhaṃ ká íṣānaṃ ná yācishat || 20 || 13 ||

मदेनेषितं मदमुग्रमुग्रेण शवसा ।
विश्वेषां तरुतारं मदच्युतं मदे हि ष्मा ददाति नः ॥२१॥
शेवारे वार्या पुरु देवो मर्ताय दाशुषे ।
स सुन्वते च स्तुवते च रासते विश्वगूर्तो अरिष्टुतः ॥२२॥

mádeneshitám mádam ugrám ugréṇa ṣávasā | víṣveshāṃ tarutáram madacyútam máde hí shmā dádāti naḥ || 21 || ṣévāre várya purú devó mártāya dāṣúshe | sá sunvaté ca stuvaté ca rāsate viṣvágūrto arishṭutáḥ || 22 ||

Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22

एन्द्र याहि मत्स्व चित्रेण देव राधसा ।
सरो न प्रास्युदरं सपीतिभिरा सोमेभिरुरु स्फिरम् ॥२३॥
आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥२४॥

éndra yāhi
mátsva citréṇa deva rádhasā | sáro ná prāsy udáram sápītibhir á sómebhir urú sphirám || 23 || á tvā sahásram á śatám yuktá ráthe hiraṇyáye | brahmayújo háraya indra keśíno váhantu sómapītaye || 24 ||

आ त्वा रथे हिरण्यये हरी मयूरशेप्या ।
शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये ॥२५॥

á tvā ráthe hiraṇyáye hárī
mayúraśepyā | śitipṛishṭhá vahatām mádhvo ándhaso vivákshaṇasya pītáye || 25 || 14 ||

पिबा त्वस्य गिर्वणः सुतस्य पूर्वपा इव ।
परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते ॥२६॥
यो एको अस्ति दंसना महाँ उग्रो अभि व्रतैः ।
गमत्स शिप्री न स योषदा गमद्धवं न परि वर्जति ॥२७॥

píbā tv àsyá girvaṇaḥ sutásya pūrvapá iva | párishkṛitasya rasína iyám āsutíś cárur mádāya patyate || 26 || yá éko ásti daṅsánā maháñ ugró abhí vratáiḥ | gámat sá śiprí ná sá yoshad á gamad dhávam ná pári varjati || 27 ||

O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23

O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white backed, may you come—O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27

त्वं पुरं॑ चरि॒ष्ण्वं॑ व॒धैः शुष्ण॑स्य॒ सं पि॑णक् ।
त्वं भा अनु॑ चरो॒ अध॑ द्वि॒ता यदि॑न्द्र॒ हव्यो॒ भुवः॑ ॥२८॥
मम॑ त्वा॒ सूर॒ उदि॑ते॒ मम॑ म॒ध्यन्दि॑ने दि॒वः ।
मम॑ प्रपि॒त्वे अ॑पिशर्व॒रे व॑स॒वा स्तोमा॑सो अवृत्सत ॥२९॥

tvám púram carishṇvàm vadhaíḥ súshṇasya sám piṇak | tvám bhá ánu caro ádha dvitá yád indra hávyo bhúvaḥ || 28 || máma tvā sū́ra údite máma madhyáṃdine diváḥ | máma prapitvé apiṣarvaré vasav á stómāso avṛitsata || 29 ||

स्तु॒हि स्तु॒हीदे॒ते घा॑ ते॒ मंहि॑ष्ठासो म॒घोना॑म् ।
नि॒न्दि॒ताश्वः॑ प्रप॒थी प॑रम॒ज्या म॒घस्य॑ मेध्यातिथे ॥३०॥

stuhí stuhíd eté ghā te máṅhishṭhāso maghónām | ninditáṣvaḥ prapathí paramajyá maghásya medhyātithe || 30 || 16 ||

आ यद॒श्वा॒न्वन॑न्वतः श्र॒द्धया॒हं रथे॑ रु॒हम् ।
उ॒त वा॒मस्य॒ वसु॑नश्चिकेतति॒ यो अस्ति॒ याद्वः॑ प॒शुः ॥३१॥
य ऋ॒ज्रा मह्यं॑ माम॒हे स॒ह त्व॒चा हि॑र॒ण्यया॑ ।
ए॒ष विश्वा॑न्य॒भ्य॑स्तु॒ सौभ॑गास॒ङ्गस्य॑ स्व॒नद्र॑थः ॥३२॥

á yád áṣvān vánanvataḥ ṣraddháyāhám ráthe ruhám | utá vāmásya vásunaṣ ciketati yó ásti yádvaḥ paṣúḥ || 31 || yá ṛijrá máhyam māmahé sahá tvacá hiraṇyáyā | eshá víṣvāny abhy àstu saúbhagāsaṅgásya svanádrathaḥ || 32 ||

O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32

अध प्लायोगिरति दासदन्यानासङ्गो अग्ने दशभिः सहस्रैः।
अधोक्षणो दश मह्यं रुशन्तो नळा इव सरसो निरतिष्ठन् ॥३३॥
अन्वस्य स्थूरं ददृशे पुरस्तादनस्थ ऊरुरवरम्बमाणः।
शश्वती नार्यभिचक्ष्याह सुभद्रमर्य भोजनं बिभर्षि ॥३४॥

ádha plā́yogir áti dāsad anyā́n āsaṅgó agne daśábhiḥ sahásraiḥ | ádhokshaṇo dáśa máhyam rúśanto naḷā́ iva sáraso nír atishṭhan || 33 || ánv asya sthūrám dadṛiśe purástād anasthá ūrúr avarámbamāṇaḥ | śáśvatī nā́ry abhicákshyāha súbhadram arya bhójanam bibharshi || 34 || 16 ||

(२) द्वितीयं सूक्तम्

(१-४२) द्विचत्वारिंशदृचस्यास्य सूक्तस्य (१-४०) प्रथमादिचत्वारिंशदृचां काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च (४१-४२) एकचत्वारिंश्यादिद्व्यृचस्य काण्वो मेधातिथिर्ऋषिः। (१-४०) प्रथमादिचत्वारिंशदृचामिन्द्रः, (४१-४२) एकचत्वारिंश्यादिद्व्यृचस्य विभिन्दोर्दानस्तुतिर्देवता। (१-३, ५-४२) प्रथमादितृचस्य पञ्चम्यादिअष्टात्रिंशदृचां च गायत्री, (४) चतुर्थ्याश्चानुष्टुप् छन्दसी॥

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्। अनाभयिन्ररिमा ते ॥१॥
नृभिर्धूतः सुतो अश्नैरव्यो वारैः परिपूतः। अश्वो न निक्तो नदीषु ॥२॥
तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः। इन्द्र त्वास्मिन्त्सधमादे ॥३॥
इन्द्र इत्सोमपा एक इन्द्रः सुतपा विश्वायुः। अन्तर्देवान्मर्त्यांश्च ॥४॥
न यं शुक्रो न दुराशीर्न तृप्रा उरुव्यचसम्। अपस्पृण्वते सुहार्दम् ॥५॥

2.

Idám vaso sutám ándhaḥ píbā súpūrṇam udáram | ánābhayin rarimā́ te || 1 || nṛíbhir dhūtáḥ sutó áśnair ávyo vā́raiḥ páripūtaḥ | áśvo ná niktó nadíshu || 2 || tám te yávam yáthā góbhiḥ svādúm akarma śrīṇántaḥ | índra tvāsmín sadhamáde || 3 || índra ít somapā́ éka índraḥ sutapā́ viśvā́yuḥ | antár devā́n mártyāṅś ca || 4 || ná yám śukró ná dúrāśīr ná tṛiprā́ uruvyácasam | apaspṛiṇvaté suhā́rdam || 5 || 17 ||

O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims : 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

2

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5

गोभिर्यदीमन्ये अस्मन्मृगं न व्रा मृगयन्ते । अभित्सरन्ति धेनुभिः ॥६॥
त्रय इन्द्रस्य सोमाः सुतासः सन्तु देवस्य । स्वे क्षये सुतपाव्नः ॥७॥
त्रयः कोशासः श्चोतन्ति तिस्रश्चम्वः सुपूर्णाः । समाने अधि भार्मन् ॥८॥

góbhir yád īm anyé asmán mṛigáṃ ná vrā́ mṛigáyante | abhitsáranti dhenúbhiḥ || 6 || tráya índrasya sómāḥ sutā́saḥ santu devásya | své ksháye sutapā́vnaḥ || 7 || tráyaḥ kóṣāsa ṣcotanti tisráṣ camvàḥ súpūrṇāḥ | samāné ádhi bhár-man || 8 ||

शुचिरसि पुरुनिःष्ठाः क्षीरैर्मध्यत आशीर्तः । दध्ना मन्दिष्ठः शूरस्य ॥९॥
इमे त इन्द्र सोमास्तीव्रा अस्मे सुतासः । शुक्रा आशिरं याचन्ते ॥१०॥

ṣúcir asi purunishṭhā́ḥ kshīraír madhyatá ā́ṣīrtaḥ | dadhnā́ mándishṭhaḥ ṣū́rasya || 9 || imé ta indra sómās tīvrā́ asmé sutā́saḥ | ṣukrā́ āṣíram yācante || 10 || 18 ||

ताँ आशिरं पुरोळाशमिन्द्रेमं सोमं श्रीणीहि । रेवन्तं हि त्वा शृणोमि ॥११॥
हृत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् । ऊधर्न नग्ना जरन्ते ॥१२॥
रेवाँ इद्रेवतः स्तोता स्यात्त्वावतो मघोनः । प्रेदु हरिवः श्रुतस्य ॥१३॥
उक्थं चन शस्यमानमगोररिरा चिकेत । न गायत्रं गीयमानम् ॥१४॥

tā́ñ āṣíram puroḷā́ṣam índremaṃ sómaṃ ṣrīṇīhi | revántaṃ hi tvā ṣṛiṇómi || 11 || hṛitsú pītā́so yudhyante durmádāso ná súrāyām | ū́dhar ná nagnā́ jarante || 12 || revā́ñ íd reváta stotā́ syā́t tvā́vato maghónaḥ | préd u harivaḥ ṣrutásya || 13 || ukthám caná ṣasyámānam ágor arír ā́ ciketa | ná gāyatrám gīyámānam || 14 ||

As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech. 6

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord. 9

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder. 12

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

मा न इन्द्र पीयत्नवे मा शर्धते परा दाः । शिक्षा शचीवः शचीभिः ॥१५॥

má na indra pīyatnáve má sárdhate párā dāḥ | síkshā sacīvaḥ sácībhiḥ || 15 || 19 ||

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥१६॥
न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ । तवेदु स्तोमं चिकेत ॥१७॥
इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतन्द्राः ॥१८॥
ओ षु प्र याहि वाजेभिर्मा हृणीथा अभ्यस्मान् । महाँ इव युवजानिः ॥१९॥
मो ष्वद्य दुर्हणावान्त्सायं करदारे अस्मत् । अश्रीर इव जामाता ॥२०॥

vayám u tvā tadídarthā índra tvāyántaḥ sákhāyaḥ | káṇvā ukthébhir jarante || 16 || ná ghem anyád á́ papana vájrinn apáso návishṭau | távéd u stómaṃ ciketa || 17 || ichánti deváḥ sunvántaṃ ná svápnāya spṛihayanti | yánti pramádam átandrāḥ || 18 || ó shú prá yahi vájebhir má hriṇīthā abhy àsmán | maháñ iva yúvajāniḥ || 19 || mó shv àdyá durháṇāvan sāyáṃ karad aré asmát | asrīrá iva jámātā || 20 || 20 ||

विद्मा ह्यस्य वीरस्य भूरिदावरीं सुमतिम् । त्रिषु जातस्य मनांसि ॥२१॥
आ तू षिञ्च कण्वमन्तं न घा विद्म शवसानात् । यशस्तरं शतमूतेः ॥२२॥
ज्येष्ठेन सोतरिन्द्राय सोमं वीराय शक्राय । भरा पिबन्नर्याय ॥२३॥

vidmá hy àsya vīrásya bhūridávarīṃ sumatím | trishú jātásya mánāṃsi || 21 || á tū́ shiñca káṇvamantam ná ghā vidma savasānát | yasástaraṃ satámūteḥ || 22 || jyéshṭhena sotar índrāya sómaṃ vīrāya sakrāya | bhárā píban náryāya || 23 ||

O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23

यो वेदिष्ठो अव्यथिष्वश्वावन्तं जरितृभ्यः । वाजं स्तोतृभ्यो गोमन्तम् ॥२४॥
पन्यम्पन्यमित्सोतार आ धावत मद्याय । सोमं वीराय शूराय ॥२५॥

yó védishtho avyathishv áṣvavantam jaritṛibhyaḥ | vájaṃ stotṛibhyo gómantam || 24 || pányam-panyam ít so-tāra á dhāvata mádyaya | sómaṃ vīraya ṣúraya || 25 || २ ||

पाता वृत्रहा सुतमा घा गमन्नारे अस्मत् । नि यमते शतमूतिः ॥२६॥
एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम् । गीर्भिः श्रुतं गिर्वणसम् ॥२७॥

pata vṛitrahá sutám á gha gaman naré asmát | ní ya-mate ṣatámutiḥ || 26 || éhá hári brahmayújа ṣagmá vaksha-taḥ sákhayam | girbhiḥ ṣrutáṃ gírvaṇasam || 27 ||

स्वादवः सोमा आ याहि श्रीताः सोमा आ याहि ।
शिप्रिन्नृषीवः शचीवो नायमच्छा सधमादम् ॥२८॥
स्तुतश्च यास्त्वा वर्धन्ति महे राधसे नृम्णाय । इन्द्र कारिणं वृधन्तः ॥२९॥
गिरश्च यास्ते गिर्वाह उक्था च तुभ्यं तानि । सत्रा दधिरे शवांसि ॥३०॥

svadávaḥ sóma a yahi srītáḥ soma a yāhi | ṣíprinn ṛíshīvaḥ ṣacīvo náyám ácha sadhamádam || 28 || stútaṣ ca yás tva várdhanti mahé rádhase nṛimṇaya | índra kāríṇaṃ vṛidhántaḥ || 29 || gíraṣ ca yás te girvaha ukthá ca túbhyaṃ tani | satrá dadhiré ṣávaṅsi || 30 || ३ ||

He, in His untroubled ways, is the most cognizant of merits of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearanee, foremost seer, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30

एवेदेष तुविकूर्मिर्वाजाँ एको वज्रहस्तः । सनादमृक्तो दयते ॥३१॥
हन्ता वृत्रं दक्षिणेनेन्द्रः पुरू पुरुहूतः । महान्महीभिः शचीभिः ॥३२॥
यस्मिन्विश्वाश्चर्षणय उत च्यौत्ना ज्रयांसि च । अनु घेन्मन्दी मघोनः ॥३३॥

evéd eshá tuvikurmír vā́jān éko vájrahastaḥ | sanā́d ámṛikto dayate || 31 || hánta vṛitrám dákshiṇenéndraḥ purú puruhūtáḥ | mahā́n mahī́bhiḥ śácībhiḥ || 32 || yásmin víśvāś carshaṇáya utá cyautná jráyāṅsi ca | ánu ghén mandī́ maghónaḥ || 33 ||

एष एतानि चकारेन्द्रो विश्वा योऽति शृण्वे । वाजदावा मघोनाम् ॥३४॥
प्रभर्ता रथं गव्यन्तमपाकाच्चिद्यमवति । इनो वसु स हि वोळ्हा ॥३५॥

eshá etā́ni cakārendro víśvā yó 'ti śṛiṇvé | vājadā́vā maghónām || 34 || prábhartā rátham gavyántam apākā́c cid yám ávati | inó vásu sá hí vóḷhā || 35 ||

सनिता विप्रो अर्वद्भिर्हन्ता वृत्रं नृभिः शूरः । सत्योऽविता विधन्तम् ॥३६॥
यजध्वैनं प्रियमेधा इन्द्रं सत्राचा मनसा । यो भूत्सोमैः सत्यमद्वा ॥३७॥
गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम् । कण्वासो गात वाजिनम् ॥३८॥

sánitā vípro árvadbhir hántā vṛitráṃ nṛíbhiḥ śū́raḥ | satyò 'vitā́ vidhántam || 36 || yájadhvainam priyamedhā índram satrā́cā mánasā | yó bhū́t sómaiḥ satyámadvā || 37 || gāthá-śravasam sátpatim śrávaskāmam purutmā́nam | káṇvāso gātá vājínam || 38 ||

This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38

य ऋते चिद्गाः पदेभ्यो दात्सखा नृभ्यः शचीवान् । ये अस्मिन्काममश्रियन् ॥३९॥
इत्था धीवन्तमद्रिवः काण्वं मेध्यातिथिम् । मेषो भूतोऽभि यन्नयः ॥४०॥
शिक्षा विभिन्दो अस्मै चत्वार्ययुता ददत् । अष्टा परः सहस्रा ॥४१॥
उत सु त्ये पयोवृधा माकी रणस्य नप्त्या । जनित्वनाय मामहे ॥४२॥

yá ṛité cid gás padébhyo dát sákhā nṛíbhyaḥ ṣácīvān | yé asmin kámam aṣriyan || 39 || itthá dhívantam adrivaḥ kāṇvám médhyātithim | meshó bhūtò 'bhí yánn áyaḥ || 40 || ṣíkshā vibhindo asmai catváry ayútā dádat | ashṭá paráḥ sahasrā || 41 || utá sú tyé payovṛídhā mākí ránasya naptyā̀ | janitvanáya mamahe || 42 || २४ ||

३ तृतीयं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । (१-२०) प्रथमादिविंशत्यृचाम् इन्द्रः (२१-२४) एकविंशत्यादिचतसृणामृचां पाकस्थाम्नः कौरयाणस्य दानस्तुतिर्देवता । (१-२०) प्रथमादिविंशत्यृचां प्रगाथः (विषमा बृहती, समा सतोबृहती), (२१) एकविंशत्या अनुष्टुप्, (२२-२३) द्वाविंशीत्रयोविंश्योर्गायत्र्यौ, (२४) चतुर्विंश्याश्च बृहती छन्दांसि ॥

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिर्नो बोधि सधमाद्यो वृधेऽस्माँ अवन्तु ते धियः ॥१॥
भूयाम ते सुमतौ वाजिनो वयं मा नः स्तरभिमातये ।
अस्माञ्चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय ॥२॥

3.

Píbā sutásya rasíno mátsvā na indra gómataḥ | āpír no bodhi sadhamādyo vṛidhè 'smā́ñ avantu te dhíyaḥ || 1 || bhūyā́ma te sumataú vājíno vayám má na star abhímātaye | asmā́ñ citrā́bhir avatād abhíshṭibhir á naḥ sumnéshu yāmaya || 2 ||

He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promotors of splendrous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥३॥
अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥४॥
इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥५॥

imá u tvā purūvaso giro vardhantu yá máma pāvakávarṇāḥ ṣúcayo vipaṣcito 'bhí stómair anūshata || 3 || ayáṃ sahásram ṛíshibhiḥ sáhaskṛitaḥ samudrá iva paprathe | satyáḥ só asya mahimá gṛiṇe ṣávo yajñéshu viprarájye || 4 || índram íd devátātaya índram prayaty àdhvaré | índraṃ samīké vaníno havāmaha índraṃ dhánasya sātáye || 5 || 25 ||

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।
इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्दवः ॥६॥
अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥७॥

índro mahná ródasī paprathac cháva índraḥ sűryam arocayat | índre ha víṣvā bhúvanāni yemira índre suvānása índavaḥ || 6 || abhí tvā pūrvápītaya índra stómebhir āyávaḥ | samīcīnása ṛibhávaḥ sám asvaran rudrá gṛiṇanta pűrvyam || 7 ||

O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. 3

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. 4

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity. 5

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow. 6

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work). 7

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥८॥
तत्त्वा यामि सुवीर्यं तद्ब्रह्म पूर्वचित्तये
येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्वमाविथ ॥९॥

asyéd índro vāvṛidhe vríshṇyam śávo máde sutásya víshṇavi | adyá tám asya mahimā́nam āyávó 'nu shṭuvanti pūrvátha || 8 || tát tvā yāmi suvíryam tád bráhma pūrvácittaye | yénā yátibhyo bhṛígave dhánc hité yéna práskaṇvam ávitha || 9 ||

येना समुद्रमसृजो महीरपस्तदिन्द्र वृष्णि ते शवः ।
सद्यः सो अस्य महिमा न संनशे यं क्षोणीरनुचक्रदे ॥१०॥

yénā samudrám ásṛijo mahír apás tád indra vríshṇi te śávaḥ | sadyáḥ só asya mahimā́ ná saṃnáśe yáṃ kshoṇír anucakradé || 10 || 26 ||

शग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम्
शग्धि वाजाय प्रथमं सिषासते शग्धि स्तोमाय पूर्व्य ॥११॥
शग्धी नो अस्य यद्ध पौरमाविथ धिय इन्द्र सिषासतः ।
शग्धि यथा रुशमं श्यावकं कृपमिन्द्र प्रावः स्वर्णरम् ॥१२॥

ṣagdhí na indra yát tvā rayím yámi suvíryam | ṣagdhí vájāya prathamáṃ síshāsate sagdhí stómāya pūrvya || 11 || ṣagdhí no asyá yád dha paurám ávitha dhíya indra síshāsataḥ | sagdhí yáthā rúṣamaṃ ṣyávakaṃ kṛípam índra právaḥ svàrṇaram || 12 ||

The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12

कन्नव्यो अतसीनां तुरो गृणीत मर्त्यः ।
नही न्वस्य महिमानमिन्द्रियं स्वर्गृणन्त आनशुः ॥१३॥
कदु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
कदा हवं मघवन्निन्द्र सुन्वतः कदु स्तुवत आ गमः ॥१४॥

kán návyo atasínām turó grinīta mártyaḥ | nahí nv àsya mahimánam indriyám svàr grinánta ānaṣúḥ || 13 ||. kád u stuvánta ritayanta devata ríshiḥ kó vípra ohate | kadá hávam maghavann indra sunvatáḥ kád u stuvatá á gamaḥ || 14 ||

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mádhumattamā gíra stómāsa īrate | satrājíto dhanasá ákshitotayo vājayánto rá-thā iva || 15 || 27 ||

कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥१६॥
युक्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः ।
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥१७॥

káṇvā iva bhrígavaḥ sūryā iva víṣvam id dhitám ānaṣuḥ | índram stómebhir maháyanta āyávaḥ priyámedhāso asvaran || 16 || yukshvá hí vritrahantama hárī indra parāvá-taḥ | arvacīnó maghavan sómapītaya ugrá rishvébhir á gahi || 17 ||

No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17

इमे हि ते कारवो वावशुर्धिया विप्रासो मेधसातये ।
स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुधी हवम् ॥१८॥
निरिन्द्र बृहतीभ्यो वृत्रं धनुभ्यो अस्फुरः ।
निरर्बुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥
निरग्नयो रुरुचुर्निरु सूर्यो निः सोम इन्द्रियो रसः ।
निरन्तरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम् ॥२०॥

imé hí te kārávo vāvasúr dhiyā́ víprāso medhásātaye | sá tvám no maghavann indra girvano veno ná srinudhī hávam || 18 || nír indra brihatíbhyo vritrám dhánubhyo asphuraḥ | nír árbudasya mrígayasya māyíno níḥ párvatasya gā́ ājaḥ || 19 || nír agnáyo rurucur nír u sū́ryo níḥ sóma indriyó rasah | nír antárikshād adhamo mahā́m áhim krishé tád indra paunsyam || 20 || 28 ||

॥२०॥

यं मे दुरिन्द्रो मरुतः पाकस्थामा कौरयाणः ।
विश्वेषां त्मना शोभिष्ठमुपेव दिवि धावमानम् ॥२१॥
रोहितं मे पाकस्थामा सुधुरं कक्ष्यप्राम् ।
अदाद्रायो विबोधनम् ॥२२॥
यस्मा अन्ये दश प्रति धुरं वहन्ति वह्नयः ।
अस्तं वयो न तुग्र्यम् ॥२३॥
आत्मा पितुस्तनूर्वास ओजोदा अभ्यञ्जनम् ।
तुरीयमिद्रोहितस्य पाकस्थामानं भोजं दातारमब्रवम् ॥२४॥

yám me dúr índro marútaḥ pákasthāmā kaúrayāṇaḥ | víṣveshāṃ tmánā ṣóbhishṭham úpeva diví dhávamānam || 21 || róhitam me pákasthāmā sudhúraṃ kakshyaprám | ádād rāyó vibódhanam || 22 || yásmā anyé dáṣa práti dhúraṃ váhanti váhnayaḥ | ástaṃ váyo ná túgryam || 23 || ātmá pitús tanū́r vása ojodá abhyáñjanam | turíyam íd róhitasya pákasthāmānam bhojáṃ dātáram abravam || 24 || 29 ||

O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—, is very magnificient like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son's body, the sustainer of strength, purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24

(४) चतुर्थं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वो देवातिथिर्ऋषिः । (१-१४) प्रथमादिचतुर्दशर्चामिन्द्रः, (१५-१८) पञ्चदश्यादिचतसृणामिन्द्रः पूषा वा, (१९-२१) एकोनविंश्यादितृचस्य च कुरुङ्गस्य दानस्तुतिर्देवताः । (१-२०) प्रथमादिविंशत्यृचां प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती), (२१) एकविंश्याश्च पुर उष्णिक् छन्दसी ॥

॥३०॥

यदिन्द्र प्रागपागुदङ् न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥१॥
यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
कण्वासस्त्वा ब्रह्मभिः स्तोमवाहस इन्द्रा यच्छन्त्या गहि ॥२॥

4.

Yád indra prā́g apāg udan nyag va hūyase nṛ́bhiḥ | sima purū́ nṛ́shūto asy ā́navé 'si praçardha turváçe || 1 || yád vā rúme rúçame çyā́vake kṛ́pa índra mādáyase sácā | káṇvāsas tvā bráhmabhi stomavāhasa índrā́ yachanty ā́ gahi || 2 ||

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥३॥
मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते ।
आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः ॥४॥
प्र चक्रे सहसा सहो बभञ्ज मन्युमोजसा ।
विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥५॥

yáthā gauró apā́ kṛitám tṛ́shyann éty ā́vériṇam | āpitvé naḥ prapitvé tū́yam ā́ gahi káṇveshu sú sácā píba || 3 || mándantu tvā maghavann indréndavo rādhodéyāya sunvaté | āmúshyā sómam apibaç camū́ sutám jyéshṭhaṃ tád dadhishe sáhaḥ || 4 || prá cakre sáhasā sáho babháñja manyúm ójasā | víçve ta indra pṛitanāyávo yaho ní vṛikshā́ iva yemire || 5 || ३० ||

O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour. 1

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon? 2

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned. 3

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities. 4

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees. 5

॥१॥ सहस्रेणेव सचते यवीयुधा यस्त आनळुपस्तुतिम् ।
पुत्रं प्रावर्गं कृणुते सुवीर्यं दाश्नोति नमउक्तिभिः ॥६॥
मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम् ॥७॥
सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥८॥

sahásreṇeva sacate yavīyúdhā yás ta ánaḷ úpastutim putrám prāvargám kriṇute suvírye dāsnóti námaüktibhiḥ || 6 || má bhema má sramishmográsya sakhyé táva | mahát te vríshṇo abhicákshyam kritám pásyema turvásam yádum || 7 || savyám ánu sphigyàm vāvase vríshā ná dānó asya roshati | mádhvā sámpriktaḥ sāraghéṇa dhenávas túyam éhi drávā piba || 8 ||

अश्वी रथी सुरूप इद्गोमाँ इदिन्द्र ते सखा ।
श्वात्रभाजा वयसा सचते सदा चन्द्रो याति सभामुप ॥९॥
ऋश्यो न तृष्यन्नवपानमा गहि पिबा सोमं वशाँ अनु ।
निमेघमानो मघवन्दिवेदिव ओजिष्ठं दधिषे सहः ॥१०॥
॥२॥ अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
उप नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥११॥

asví rathí surūpá íd gómāñ íd indra te sákhā | svātrabhájā váyasā sacate sádā candró yāti sabhám úpa || 9 || risyo ná tríshyann avapánam á gahi píbā sómam vásāñ ánu | niméghamano maghavan divé-diva ójishṭham dadhishe sáhaḥ || 10 || ३ ||

ádhvaryo drāváya tvám sómam índraḥ pipāsati | úpa nūnám yuyuje vríshaṇā hárī á ca jagāma vritrahá || 11 ||

He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre-eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically stong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love; which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, every-day you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11

स्वयं चित्स मन्यते दाशुरिर्जनो यत्रा सोमस्य तृम्पसि ।
इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥१२॥
रथेष्ठायाध्वर्यवः सोममिन्द्राय सोतन ।
अधि ब्रध्नस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥
उप ब्रध्नं वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।
अर्वाञ्चं त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayáṃ cit sá manyate dāṣurir jáno yátra sómasya tṛimpási | idáṃ te ánnaṃ yújyaṃ sámukshitaṃ tásyéhi prá dravā píba || 12 || ratheshṭháyādhvaryavaḥ sómam índrāya sotana | ádhi bradhnásyādrayo ví cakshate sunvánto daṣvádhvaram || 13 || úpa bradhnáṃ vāvátā vṛíshaṇā hári índram apásu vakshataḥ | arvāñcaṃ tvā sáptayo 'dhvaraṣriyo váhantu sávanéd úpa || 14 ||

प्र पूषणं वृणीमहे युज्याय पुरूवसुम् ।
स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥१५॥

prá pūsháṇaṃ vṛiṇīmahe yújyāya purūvásum | sá ṣakra ṣiksha puruhūta no dhiyá túje rāyé vimocana || 15 || 32 ||

संं नः शिशीहि भुरिजोरिव क्षुरं रास्व रायो विमोचन ।
त्वे तन्नः सुवेदमुस्रियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sáṃ naḥ ṣiṣīhi bhuríjor iva kshuráṃ rasva rāyó vimocana | tvé tán naḥ suvédam usríyam vásu yáṃ tváṃ hinóshi mártyam || 16 ||

The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours,the mortals. 16

वेमि त्वा पूषन्नृञ्जसे वेमि स्तोतव आघृणे ।
न तस्य वेम्यरणं हि तद्वसो स्तुषे पज्राय साम्ने ॥१७॥
परा गावो यवसं कच्चिदाघृणे नित्यं रेक्णो अमर्त्य ।
अस्माकं पूषन्नविता शिवो भव मंहिष्ठो वाजसातये ॥१८॥

véṃi tvā pūshann riñjáse véṃi stótava āghriṇe | ná tásya vemy áraṇam hí tád vaso stushé pajrā́ya sā́mne || 17 || párā gā́vo yávasam kác cid āghriṇe nítyam rékṇo amartya | asmā́kam pūshann avitā́ śivó bhava máṅhishṭho vā́jasātaye || 18 ||

स्थूरं राधः शताश्वं कुरुङ्गस्य दिविष्टिषु ।
राज्ञस्त्वेषस्य सुभगस्य रातिषु तुर्वशेष्वमन्महि ॥१९॥

sthūrám rā́dhaḥ śatā́śvam kuruṅgásya dívishṭishu | rājñas tveshásya subhágasya rātíshu turváśeshv amanmahi || 19 ||

धीभिः सातानि काण्वस्य वाजिनः प्रियमेधैरभिद्युभिः ।
षष्टिं सहस्रानु निर्मजामजे निर्यूथानि गवामृषिः ॥२०॥
वृक्षाश्चिन्मे अभिपित्वे अरारणुः ।
गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhībhíḥ sātā́ni kāṇvásya vājínaḥ priyámedhair abhídyubhiḥ | shashṭíṃ sahásrānu nírmajām aje nír yūthā́ni gávām ṛíshiḥ || 20 || vṛikshā́ś cin me abhipitvé araraṇuḥ | gā́m bhajanta mehánā́śvam bhajanta mehánā || 21 || ३४ ||

O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21

(५) पञ्चमं सूक्तम्

(१–३९) एकोनचत्वारिंशदृचस्यास्य सूक्तस्य काण्वो ब्रह्मातिथिर्ऋषिः । (१–३६, ३७) प्रथमादिषट्त्रिंशदृचां सप्तत्रिंश्याः पूर्वार्धस्य चाश्विनौ, (३७, ३८–३९) सप्तत्रिंश्या उत्तरार्धस्याष्टात्रिंश्येकोनचत्वारिंश्योश्च चैद्यस्य कशोर्दानस्तुतिर्देवताः । (१–३६) प्रथमादिषट्त्रिंशदृचां गायत्री, (३७–३८) सप्तत्रिंश्यष्टात्रिंश्योर्बृहती, (३९) एकोनचत्वारिंश्याश्चानुष्टुप् छन्दांसि ॥

॥१॥ दूरादिहेव यत्सत्यरुणप्सुरशिश्वितत् । वि भानुं विश्वधातनत् ॥१॥
नृवद्दस्रा मनोयुजा रथेन पृथुपाजसा । सचेथे अश्विनोषसम् ॥२॥
युवाभ्यां वाजिनीवसू प्रति स्तोमा अदृक्षत । वाचं दूतो यथोहिषे ॥३॥

5.

Dūrád ihéva yát saty áruṇápsur áśiśvitat | ví bhānúm viśvádhatanat || 1 || nṛivád dasra manoyújā ráthena prithupā́jasa- | sácethe aśvinoshásam || 2 || yuvábhyām vājinīvasū práti stóma adṛikshata | vácam dūtó yáthohishe || 3 ||

पुरुप्रिया ण ऊतये पुरुमन्द्रा पुरूवसू । स्तुषे कण्वासो अश्विना ॥४॥
मंहिष्ठा वाजसातमेषयन्ता शुभस्पती । गन्तारा दाशुषो गृहम् ॥५॥

puru-
priyā ṇa ūtáye purumandrá purūvásū | stushó káṇvāso aśvínā || 4 || máṅhishṭhā vājasátameshâyantā śubhás pátī | gántārā dāśúsho gṛihám || 5 || 1 ||

॥२॥ ता सुदेवाय दाशुषे सुमेधामवितारिणीम् । घृतैर्गव्यूतिमुक्षतम् ॥६॥

tá sudeváya dāśúshe sumedhám ávitāriṇīm | ghṛitaír gávyūtim ukshatam || 6 ||

5

When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

आ नः स्तोममुप द्रवत्तूयं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥
येभिस्तिस्रः परावतो दिवो विश्वानि रोचना । त्रीँरक्तून्परिदीयथः ॥८॥
उत नो गोमतीरिष उत सातीरहर्विदा । वि पथः सातये सितम् ॥९॥
आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् । वोळ्हमश्वावतीरिषः ॥१०॥

á na stómam úpa dravát tū́yam syenébhir āsúbhiḥ | yātám ásvebhir asvinā || 7 || yébhis tisráḥ parāváto divó vísvāni rocanā́ | trīñr aktū́n paridíyathaḥ || 8 || utá no gómatīr ísha utá sātír aharvidā | ví patháḥ sātáye sitam || 9 || ā́ no gómantam asvinā suvíram suráthaṃ rayím | volhám ásvāvatīr íshaḥ || 10 || 2 ||

॥३॥ वावृधाना शुभस्पती दस्रा हिरण्यवर्तनी । पिबतं सोम्यं मधु ॥११॥
अस्मभ्यं वाजिनीवसू मघवद्भ्यश्च सप्रथः । छर्दिर्यन्तमदाभ्यम् ॥१२॥
नि षु ब्रह्म जनानां याविष्टं तूयमा गतम् । मो ष्वन्याँ उपारतम् ॥१३॥
अस्य पिबतमश्विना युवं मदस्य चारुणः । मध्वो रातस्य धिष्ण्या ॥१४॥
अस्मे आ वहतं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vāvṛidhānā́ subhas patī dásrā híraṇyavartanī | píbataṃ somyáṃ mádhu || 11 || asmábhyaṃ vājinivasū maghávadbhyaṣ ca sapráthaḥ | chardír yantam ádābhyam || 12 || ní shú bráhma jánānāṃ yávishṭaṃ tū́yam ā́ gatam | mó shv ànyā́ñ úpāratam || 13 || asyá pibatam asvinā yuváṃ mádasya cā́ruṇaḥ | mádhvo rātásya dhishṇyā || 14 || asmé ā́ vahatam rayím satávantaṃ sahasríṇam | purukshúṃ visvádhāyasam || 15 || 3 ||

O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15

पुरुत्रा चिद्धि वां नरा विह्वयन्ते मनीषिणः । वाघद्भिरश्विना गतम् ॥१६॥
जनासो वृक्तबर्हिषो हविष्मन्तो अरंकृतः । युवां हवन्ते अश्विना ॥१७॥
अस्माकमद्य वामयं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां भूत्वश्विना ॥१८॥

purutrá cid dhí vām narā vihváyante manīshíṇaḥ | vāghádbhir aṣviná gatam || 16 || jánāso vriktábarhisho havíshmanto aramkrítaḥ | yuvám havante aṣvinā || 17 || asmákam adyá vām ayám stómo váhishtho ántamah | yuvábhyām bhūtv aṣvinā || 18 ||

यो ह वां मधुनो दृतिराहितो रथचर्षणे । ततः पिबतमश्विना ॥१९॥
तेन नो वाजिनीवसू पश्वे तोकाय शं गवे । वहतं पीवरीरिषः ॥२०॥

yó ha vām mádhuno dṛítir áhito rathacárshaṇe | tátaḥ pibatam aṣvinā || 19 || téna no vājinīvasū páṣve tokáya ṣám gáve | váhatam pívarīr íshaḥ || 20 || ४ ||

उत नो दिव्या इष उत सिन्धूँरहर्विदा । अप द्वारेव वर्षथः ॥२१॥

utá no divyá ísha utá síndhūṅr aharvidā | ápa dváreva varshathaḥ || 21 ||

O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21

कदा वां तौग्र्यो विधत्समुद्रे जहितो नरा । यद्वां रथो विभिष्पतात् ॥२२॥
युवं कण्वाय नासत्यापिरिप्ताय हर्म्ये । शश्वदूतीर्दशस्यथः ॥२३॥
ताभिरा यातमूतिभिर्नव्यसीभिः सुशस्तिभिः । यद्वां वृषण्वसू हुवे ॥२४॥
यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vām taugryó vidhat samudré jahitó narā | yád vām rátho víbhish patāt || 22 || yuvám káṇvāya nāsatyā́piriptāya harmyé | sáṣvad ūtī́r daṣasyathaḥ || 23 | tā́bhir ā́ yātam ūtíbhir návyasībhiḥ suṣastíbhiḥ | yád vam vṛishaṇvasū huvé || 24 || yátha cit káṇvam ā́vatam priyá-medham upastutám | átrim siñjáram aṣvinā || 25 || 5 ||

॥५॥ यथोत कृत्व्ये धनेंऽशुं गोष्वगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥
एतावद्वां वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सुम्नमीमहे ॥२७॥

yáthotá kṛítvye dháne 'ṅṣúm góshv agástyam | yáthā vā́jeshu sóbharim || 26 || etā́vad vām vṛishaṇvasū áto vā bhū́yo aṣvinā | gṛiṇántaḥ sumnám īmahe || 27 ||

रथं हिरण्यवन्धुरं हिरण्याभीशुमश्विना । आ हि स्थाथो दिविस्पृशम् ॥२८॥
हिरण्ययी वां रभिरीषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥
तेन नो वाजिनीवसू परावतश्चिदा गतम् । उपेमां सुष्टुतिं मम ॥३०॥

rátham híraṇyavandhuram híraṇyābhīṣum aṣvinā | ā́ hí sthā́tho divispṛíṣam || 28 || hiraṇyáyī vām rábhir īshā́ áksho hiraṇyáyaḥ | ubhā́ cakrā́ hiraṇyáyā || 29 || téna no vājinīvasū parā́vátaṣ cid ā́ gatam | úpemā́m sushṭutím máma || 30 || 6 ||

O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truthful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O tiwns, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30

॥७॥ आ वहेथे पराकात्पूर्वीरश्नन्तावश्विना । इषो दासीरमर्त्या ॥३१॥
आ नो द्युम्नैरा श्रवोभिरा राया यातमश्विना । पुरुश्चन्द्रा नासत्या ॥३२॥
एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः । अच्छा स्वध्वरं जनम् ॥३३॥
रथं वामनुगायसं य इषा वर्तते सह । न चक्रमभि बाधते ॥३४॥
हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः । धीजवना नासत्या ॥३५॥

á vahethe parākát pūrvír aṣnántāv aṣvinā | ísho dásīr amartyā || 31 || á no dyumnaír á ṣrávobhir á rāyá yātam aṣvinā | púruṣcandrā násatyā || 32 || éhá vām prushitápsavo váyo vahantu parṇínaḥ | áchā svadhvarám jánam || 33 || rátham vām ánugāyasam yá ishá vártate sahá | ná cakrám abhí bādhate || 34 || hiraṇyáyena ráthena dravátpāṇibhir áṣvaiḥ | dhíjavanā násatyā || 35 || 7 ||

॥८॥ युवं मृगं जागृवांसं स्वदथो वा वृषण्वसू । ता नः पृङ्क्तमिषा रयिम् ॥३६॥
ता मे अश्विना सनीनां विद्यातं नवानाम् ।
यथा चिच्चैद्यः कशुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥३७॥
यो मे हिरण्यसंदृशो दश राज्ञो अमंहत ।
अधस्पदा इच्चैद्यस्य कृष्टयश्चर्मम्ना अभितो जनाः ॥३८॥
माकिरेना पथा गाद्येनेमे यन्ति चेदयः ।
अन्यो नेत्सूरिरोहते भूरिदावत्तरो जनः ॥३९॥

yuvám mṛigám jāgṛivánsam svádatho vā vṛishaṇvasū | tá naḥ priñktam ishá rayím || 36 || tá me aṣvinā sanīnám vidyátam návānām | yáthā cic caidyáḥ kaṣúḥ ṣatám úshṭrā-nām dádat sahásrā dáṣa gónām || 37 || yó me hiraṇyasam-dṛiṣo dáṣa rájño ámanhata | adhaspadá íc caidyásya kṛish-ṭáyaṣ carmamná abhíto jánāḥ || 38 || mákir ená pathá gād yéneme yánti cedáyaḥ | anyó nét sūrír óhate bhūridávat-taro jánaḥ || 39 || 8 ||

O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39

(६) षष्ठं सूक्तम्

(१-४८) अष्टचत्वारिंशदृचस्यास्य सूक्तस्य काण्वो वत्स ऋषिः । (१-४५) प्रथमादिपञ्चचत्वारिंशदृचामिन्द्रः (४६-४८) षट्चत्वारिंशाद्यृचस्य च पारशव्यस्य तिरिन्दिरस्य दानस्तुतिर्देवते । गायत्री छन्दः ॥

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ इव । स्तोमैर्वत्सस्य वावृधे ॥१॥
प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः । विप्रा ऋतस्य वाहसा ॥२॥
कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम् । जामि ब्रुवत आयुधम् ॥३॥
समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥४॥
ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चर्मेव रोदसी ॥५॥

6.

Maháñ índro yá ójasā parjányo vṛishṭimáñ iva | stómair vatsásya vāvṛidhe || 1 || prajám ṛitásya pípratah prá yád bháranta váhnayaḥ | víprā ṛitásya váhasā || 2 || káṇvā índram yád ákrata stómair yajñásya sádhanam | jāmí bruvata áyudham || 3 || sám asya manyáve víṣo víṣvā namanta kṛishṭáyaḥ | samudráyeva síndhavaḥ || 4 || ójas tád asya titvisha ubhé yád samávartayat | índraṣ cármeva ródasī || 5 || १ ||

वि चिद्वृत्रस्य दोधतो वज्रेण शतपर्वणा । शिरो बिभेद वृष्णिना ॥६॥
इमा अभि प्र णोनुमो विपामग्रेषु धीतयः । अग्नेः शोचिर्न दिद्युतः ॥७॥
गुहा सतीरुप त्मना प्र यच्छोचन्त धीतयः । कण्वा ऋतस्य धारया ॥८॥

ví cid vṛitrásya dódhato vájreṇa ṣatáparvaṇā | ṣíro bibheda vṛishṇínā || 6 || imá abhí prá ṇonumo vipám ágreshu dhītáyaḥ | agnéḥ ṣocír ná didyútaḥ || 7 || gúhā satír úpa tmánā prá yác chócanta dhītáyaḥ | káṇvā ṛitásya dhárayā || 8 ||

6

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order. 2

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine. 8

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥
अहमिद्धि पितुष्परि मेधामृतस्य जग्रभ । अहं सूर्य इवाजनि ॥१०॥

prá tám indra naşīmahi rayím gómantam aşvínam | prá bráhma pūrvácittaye || 9 || ahám íd dhí pitúsh pári medhám ṛitásya jagrábha | ahám sûrya ivajani || 10 || ₁₀ ||

॥११॥ अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् । येनेन्द्रः शुष्ममिद्दधे ॥११॥
ये त्वामिन्द्र न तुष्टुवुरृषयो ये च तुष्टुवुः । ममेद्वर्धस्व सुष्टुतः ॥१२॥
यदस्य मन्युरध्वनीद्वि वृत्रं पर्वशो रुजन् । अपः समुद्रमैरयत् ॥१३॥

ahám pratnéna mánmanā gíraḥ şumbhāmi kaṇvavát | yénéndraḥ şúshmam íd dadhé || 11 || yé tvám indra ná tushṭuvúr ríshayo yé ca tushṭuvúḥ | máméd vardhasva sú-shṭutaḥ || 12 || yád asya manyúr ádhvanīd ví vṛitrám par-vaşó rujáu | apáḥ samudrám aírayat || 13 ||

नि शुष्ण इन्द्र धर्णसिं वज्रं जघन्थ दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥
न द्याव इन्द्रमोजसा नान्तरिक्षाणि वज्रिणम् । न विव्यचन्त भूमयः ॥१५॥

ni şúshṇa in-dra dharṇasím vájram jaghantha dásyavi | vríshā hy ùgra şriṇvishé || 14 || ná dyáva índram ójasā nántárikshāṇi vajrí-nam | ná vivyacanta bhúmayaḥ || 15 || ₁₁ ||

O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life. 9

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if. 10

Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises. 12

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom. 13

O Lord of resplendence, those thiefs and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

॥१२॥ यस्त इन्द्र महीरपः स्तभूयमान आशयत । नि तं पद्यासु शिश्नथः ॥१६॥
य इमे रोदसी मही समीची समजग्रभीत् । तमोभिरिन्द्र तं गुहः ॥१७॥
य इन्द्र यतयस्त्वा भृगवो ये च तुष्टुवुः । ममेदुग्र श्रुधी हवम् ॥१८॥
इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम् । एनामृतस्य पिप्युषीः ॥१९॥
या इन्द्र प्रस्वस्त्वासा गर्भमचक्रिरन् । परि धर्मेव सूर्यम् ॥२०॥

yás ta indra mahír apá stabhūyámāna áşayat | ní tám pádyāsu sisnathaḥ || 16 || yá imé ródasī mahí samīcí samájagrabhīt | támobhir indra tám guhaḥ || 17 || yá indra yátayas tvā bhṛígavo yé ca tushṭuvúḥ | máméd ugra ṣrudhī hávam || 18 || imás ta indra pṛíṣnayo ghṛitám duhata āṣíram | enám ṛitásya pipyúshīḥ || 19 || yá indra prasvàs tvāsá gárbham ácakriran | pári dhármeva súryam || 20 || 12 ||

॥१३॥ त्वामिच्छवसस्पते कण्वा उक्थेन वावृधुः । त्वां सुतास इन्दवः ॥२१॥
तवेदिन्द्र प्रणीतिषूत प्रशस्तिरद्रिवः । यज्ञो वितन्तसाय्यः ॥२२॥

tvā́m íc chavasas pate káṇvā ukthéna vāvṛidhuḥ | tvā́m sutā́sa índavaḥ || 21 || tāvéd indra práṇītishūtá práṣastir adrivaḥ | yajñó vitantasā́yyaḥ || 22 ||

आ न इन्द्र महीमिषं पुरं न दर्षि गोमतीम् । उत प्रजां सुवीर्यम् ॥२३॥
उत त्यदाश्वश्व्यं यदिन्द्र नाहुषीष्वा । अग्रे विक्षु प्रदीदयत् ॥२४॥

á na indra mahím ísham púram ná darshi gómatīm | utá prajā́m suvíryam || 23 || utá tyád āṣváṣvyam yád indra náhushīshv á | ágre vikshú pradídayat || 24 ||

O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sarcrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamantine will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24

अभि व्रजं न तत्निषे सूर उपाकचक्षसम् । यदिन्द्र मृळयासि नः ॥२५॥

abhí vrajáṃ ná tatnishe sū́ra upā-
kácakshasam | yád indra mṛiḷáyāsi naḥ || 25 || 13 ||

॥१४॥ यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः । महाँ अपार ओजसा ॥२६॥
तं त्वा हविष्मतीर्विश उप ब्रुवत ऊतये । उरुज्रयसमिन्दुभिः ॥२७॥
उपह्वरे गिरीणां संगथे च नदीनाम् । धिया विप्रो अजायत ॥२८॥
अतः समुद्रमुद्वतश्चिकित्वाँ अव पश्यति । यतो विपान एजति ॥२९॥
आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यदिध्यते दिवा ॥३०॥

yád aṅgá tavishīyása indra prarā́jasi kshitī́ḥ | mahā́ñ apārá ójasā || 26 || táṃ tvā havíshmatīr víṣa úpa bruvata ūtáye | urujráyasam índubhiḥ || 27 || upahvaré girīṇā́ṃ saṃgathé ca nadī́nām | dhiyā́ vípro ajāyata || 28 || átaḥ samudrám udvátaṣ cikitvā́ṅ áva paṣyati | yáto vipāná éjati || 29 || ā́d ít pratnásya rétaso jyótish paṣyanti vāsarám | paró yád idhyáte divā́ || 30 || 14 ||

॥१५॥ कण्वास इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शविष्ठ वृष्ण्यम् ॥३१॥
इमां म इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम् ॥३२॥
उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतक्ष्म जीवसे ॥३३॥
अभि कण्वा अनूषतापो न प्रवता यतीः । इन्द्रं वनन्वती मतिः ॥३४॥

káṇvāsa indra te matíṃ víṣve vardhanti paúṃsyam | utó ṣavishṭha vṛíshṇyam || 31 || imā́m ma indra sushṭutíṃ jushásva prá sú mā́m ava | utá prá vardhayā matím || 32 || utá brahmaṇyā́ vayáṃ túbhyam pravṛiddha vajrivaḥ | víprā atakshma jīváse || 33 || abhí káṇvā anūshatā́po ná praváṭā yatī́ḥ | índraṃ vánanvatī matíḥ || 34 ||

O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः । अनुत्तमन्युमजरम् ॥३५॥

índram ukthā́ni vā-
vridhuḥ samudrám iva síndhavaḥ | ánuttamanyum ajáram
|| 35 || 15 ||

॥१६॥ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥
त्वामिद्वृत्रहन्तम जनासो वृक्तबर्हिषः । हवन्ते वाजसातये ॥३७॥
अनु त्वा रोदसी उभे चक्रं न वर्त्येतशम् । अनु सुवानास इन्दवः ॥३८॥
मन्दस्वा सु स्वर्णर उतेन्द्र शर्यणावति । मत्स्वा विवस्वतो मती ॥३९॥
वावृधान उप द्यवि वृषा वज्र्यरोरवीत् । वृत्रहा सोमपातमः ॥४०॥

á no yāhi parāváto háribhyām haryatábhyām | imám
indra sutám piba || 36 || tvā́m íd vṛitrahantama jánāso vṛik-
tábarhishaḥ | hávante vā́jasātaye || 37 || ánu tvā ródasī
ubhé cakrám ná varty étaṣam | ánu suvānā́sa índavaḥ || 38 ||
mándasva sú svàrṇara uténdra ṣaryaṇā́vati | mátsvā víva-
svato matí || 39 || vāvṛidhāná úpa dyávi vṛíshā vajry àroravīt |
vṛitrahā́ somapā́tamaḥ || 40 || 16 ||

॥१७॥ ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा । इन्द्र चोष्कूयसे वसु ॥४१॥
अस्माकं त्वा सुताँ उप वीतपृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

ṛíshir hí pūrvajā́ ásy éka ī́ṣāna ójasā | índra coshkū-
yáse vásu || 41 || asmā́kaṃ tvā sutā́ṅ úpa vītápṛishṭhā abhí
práyaḥ | ṣatáṃ vahantu hárayaḥ || 42 ||

As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wise men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamantine will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

इमां सु पूर्व्यां धियं मधोर्घृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥
इन्द्रमिद्विमहीनां मेधे वृणीत मर्त्यः । इन्द्रं सनिष्युरूतये ॥४४॥
अर्वाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imáṃ sú pūrvyáṃ dhíyaṃ mádhor ghṛitásya pipyúshīm | káṇvā ukthéna vāvṛidhuḥ || 43 || índram íd vímahīnām médhe vṛiṇīta mártyaḥ | índraṃ sanishyúr ūtáye || 44 || arvā́ñcaṃ tvā purushṭuta priyámedhastutā hárī | somapéyāya vakshataḥ || 45 ||

शतमहं तिरिन्दिरे सहस्रं पर्शावा ददे । राधांसि याद्वानाम् ॥४६॥
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् । ददुष्पज्राय साम्ने ॥४७॥
उदानट्ककुहो दिवमुष्ट्रांश्चतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

ṣatám ahám tiríndire sahásram párṣāv ā́ dade | rā́dhāṅsi yā́dvānām || 46 || trī́ṇi ṣatā́ny árvatām sahásrā dáṣa góṇām | dadúsh pajrā́ya ṣā́mne || 47 || úd ānaṭ kakuhó dívam úshṭrāñ caturyújo dádat | ṣrávasā yā́dvaṃ jánam || 48 || 17 ||

(७) सप्तमं सूक्तम्

(१-३६) षट्त्रिंशदृचस्यास्य सूक्तस्य काण्वः पुनर्वत्स ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१८॥ प्र यद्वस्त्रिष्टुभमिषं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥१॥

7.

Prá yád vas trishṭúbham ísham máruto vípro ákshara t | ví párvateshu rājatha || 1 ||

The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers. will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chanters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1

यदु॒ङ्ग त॑विषीयवो॒ यामं॑ शुभ्रा॒ अचि॑ध्वम् । नि पर्व॑ता अहासत ॥२॥
उदी॑रयन्त वा॒युभि॑र्वा॒श्रास॒ः पृश्नि॑मातरः । धु॒क्षन्त॑ पि॒प्यु॒षी॒मिष॑म् ॥३॥
वप॑न्ति म॒रुतो॒ मिहं॒ प्र वे॑पयन्ति॒ पर्व॑तान् । यद्यामं॒ यान्ति॑ वा॒युभि॑ः ॥४॥
नि यद्यामा॑य वो गि॒रिर्नि सिन्ध॑वो॒ विध॑र्मणे । म॒हे शुष्मा॑य येमि॒रे ॥५॥

yád añgá tavishīyavo yámam ṣubhrā ácidhvam | ní párvatā ahāsata || 2 || úd īrayanta vāyúbhir vāṣrásaḥ pṛíṣnimātaraḥ | dhukshánta pipyúshīm ísham || 3 || vápanti marúto míham prá vepayanti párvatān | yád yámaṃ yánti vāyúbhiḥ || 4 || ní yád yámāya vo girír ní síndhavo vídharmaṇe | mahé súshmāya yemiré || 5 || 18 ||

[19] यु॒ष्माँ उ॒ नक्त॑मू॒तये॑ यु॒ष्मान्दिवा॑ हवामहे । यु॒ष्मान्प्र॑य॒त्य॑ध्व॒रे ॥६॥
उदु॒ त्ये अ॑रु॒णप्स॑वश्चि॒त्रा यामे॑भिरीरते । वा॒श्रा अधि॑ ष्णुना॑ दि॒वः ॥७॥
सृ॒जन्ति॑ र॒श्मिमोज॑सा॒ पन्थां॒ सूर्या॑य॒ यात॑वे । ते भा॒नुभि॒र्वि त॑स्थिरे ॥८॥
इ॒मां मे॑ मरुतो॒ गिर॑मि॒मं स्तोम॑मृभुक्षणः । इ॒मं मे॑ वनता॒ हव॑म् ॥९॥
त्रीणि॒ सरां॑सि॒ पृश्न॑यो दुदु॒ह्रे व॒ज्रिणे॒ मधु॑ । उत्सं॒ कव॑न्धमु॒द्रिण॑म् ॥१०॥
[20] मरु॑तो॒ यद्ध॑ वो दि॒वः सु॑म्ना॒यन्तो॒ हवा॑महे । आ तू न॒ उप॑ गन्तन ॥११॥

yushmáñ u náktam ūtáye yushmán dívā havāmahe | yushmán prayaty àdhvaré || 6 || úd u tyé aruṇápsavaṣ citrá yámebhir īrate | vāṣrá ádhi shṇúnā diváḥ || 7 || sṛijánti raṣmím ójasā pánthāṃ súryāya yátave | té bhānúbhir ví tasthire || 8 || imám me maruto gíram imáṃ stómam ṛibhukshaṇaḥ | imám me vanatā hávam || 9 || tríṇi sárāñsi pṛíṣnayo duduhré vajríṇe mádhu | útsaṃ kávandham udríṇam | I

máruto yád dha vo diváḥ sumnāyánto hávāmahe | á tú ṇa úpa gantana || 11 ||

O dear bright ones, fain to show your might, you move your gigantic vehicles on your course; and then the mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise themselves along with winds. They pour down the streams of food. 3

When they go their way with the winds, the clouds spread the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly surrender themselves before your mighty force. 5

We invoke you for defence during night and also during day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened rein so that the sun may proceed on his path. Then they spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my hymn of praise, my sqng, and my invocation. 9

The milch-kine, as if, have filled for the Lord of punitive justice, three lakes of sweet water from the dripping water-bearing clouds. 10

O vital principles, we, who seek happiness in life, hereby invoke you from the sky; please do come to us quickly. 11

यूयं हि ष्ठा सुदानवो रुद्रा ऋभुक्षणो दमे । उत प्रचेतसो मदे ॥१२॥
आ नो रयिं मदच्युतं पुरुक्षुं विश्वधायसम् । इयर्ता मरुतो दिवः ॥१३॥
अधीव यद्गिरीणां यामं शुभ्रा अचिध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥
एतावतश्चिदेषां सुम्नं भिक्षेत मर्त्यः । अदाभ्यस्य मन्मभिः ॥१५॥

yūyám̐ hí shṭhā sudānavo rúdrā ṛibhukshaṇo dáme | utá prácetaso máde || 12 || ā́ no rayím madacyútam purukshúm̐ viṣvádhāyasam | íyartā maruto diváḥ || 13 || ádhīva yád girīṇā́m̐ yā́mam̐ ṣubhrā ácidhvam | suvānaír mandadhva índubhiḥ || 14 || etā́vataṣ cid eshām̐ sumnám bhiksheta mártyaḥ | ádābhyasya mánmabhiḥ || 15 || 20 ||

॥२१॥ ये द्रप्सा इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षितम् ॥१६॥
उदु स्वानेभिरीरत उद्रथैरुदु वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥
येनाव तुर्वशं यदुं येन कण्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥
इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धान्काण्वस्य मन्मभिः ॥१९॥
क्व नूनं सुदानवो मदथा वृक्तबर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥
॥२२॥ नहि ष्म यद्ध वः पुरा स्तोमेभिर्वृक्तबर्हिषः । शर्धाँ ऋतस्य जिन्वथ ॥२१॥

yé drapsā́ iva ródasī dhámanty ánu vṛishṭíbhiḥ | útsam̐ duhánto ákshitam || 16 || úd u svānébhir īrata úd ráthair úd u vāyúbhiḥ | út stómaiḥ pṛiṣnimātaraḥ || 17 || yénāvá turváṣam̐ yádum̐ yéna káṇvam̐ dhanaspṛítam | rāyé sú tásya dhīmahi || 18 || imā́ u vaḥ sudānavo ghṛitám̐ ná pipyúshīr íshaḥ | várdhān kāṇvásya mánmabhiḥ || 19 || kvà nūnám̐ sudānavo mádathā vṛiktabarhishaḥ | brahmā́ kó vaḥ saparyati || 20 || 21 ||

nahí shma yád dha vaḥ purā́ stómebhir vṛiktabarhishaḥ | ṣárdhāñ ṛitásya jínvatha || 21 ||

O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you ? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21

समु त्ये महतीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥
वि वृत्रं पर्वशो ययुर्वि पर्वताँ अराजिनः । चक्राणा वृष्णि पौंस्यम् ॥२३॥
अनु त्रितस्य युध्यतः शुष्ममावन्नुत क्रतुम् । अन्विन्द्रं वृत्रतूर्ये ॥२४॥
विद्युद्धस्ता अभिद्यवः शिप्राः शीर्षन्हिरण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sám u tyé mahatír apaḥ sám kshoṇí sám u sūryam | sáṃ vájram parvaśó dadhuḥ || 22 || ví vṛitrám parvaśó yayur ví párvatāñ arājínaḥ | cakrāṇā́ vṛíshṇi paúṅsyam || 23 || ánu tritásya yúdhyataḥ śúshmam āvann utá krátum | ánv índraṃ vṛitratū́rye || 24 || vidyúddhastā abhídyavaḥ śíprāḥ śīrshán hiraṇyáyīḥ | śubhrā́ vy àñjata śriyé || 25 || २२ ||

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्भिया ॥२६॥
आ नो मखस्य दावनेऽश्वैर्हिरण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uśánā yát parāváta ukshṇó rándhram áyātana | dyaúr ná cakradad bhiyā́ || 26 || ā́ no makhásya dāváné 'śvair híraṇyapāṇibhiḥ | dévāsa úpa gantana || 27 ||

यदेषां पृषती रथे प्रष्टिर्वहति रोहितः । यान्ति शुभ्रा रिणन्नपः ॥२८॥
सुषोमे शर्यणावत्यार्जीके पस्त्यावति । ययुर्निचक्रया नरः ॥२९॥

yád eshām pṛíshatī ráthe práshṭir váhati róhitaḥ | yā́nti śubhrā́ riṇánn apáḥ || 28 || sushóme śaryaṇā́vaty ārjīké pastyā̀vati | yayúr nícakrayā nárah || 29 ||

They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29

कदा गच्छाथ मरुत इत्था विप्रं हवमानम् । मार्डीकेभिर्नाधमानम् ॥३०॥

kadá gachātha maruta itthá vípram hávamānam | mārḍīkébhir nádhamānam || 30 || 21 ||

॥२४॥ कद्ध नूनं कधप्रियो यदिन्द्रमजहातन । को वः सखित्व ओहते ॥३१॥
सहो षु णो वज्रहस्तैः कण्वासो अग्निं मरुद्भिः । स्तुषे हिरण्यवाशीभिः ॥३२॥
ओ षु वृष्णः प्रयज्यूना नव्यसे सुविताय । ववृत्यां चित्रवाजान् ॥३३॥
गिरयश्चिन्नि जिहते पर्शानासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥
आक्ष्णयावानो वहन्त्यन्तरिक्षेण पततः । धातारः स्तुवते वयः ॥३५॥
अग्निर्हि जानि पूर्व्यश्छन्दो न सूरो अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kád dha nunám kadhapriyo yád índram ajahātana | ko vaḥ sakhitvá ohate || 31 || sahó shú ṇo vájrahastaiḥ káṇvāso agním marúdbhiḥ | stushé híraṇyavāsībhiḥ || 32 || ó shú vṛ́shṇaḥ práyajyūn á návyase suvitāya | vavṛityám citrávājān || 33 || giráyaş cin ní jihate párşānāso mányamānāḥ | párvatāş cin ní yemire || 34 || ákshṇayāvāno vahanty antárikshena pátataḥ | dhátāra stuvaté váyaḥ || 35 || agnír hí jáni pūrvyáş chándo ná súro arcísha | té bhānúbhir ví tasthire || 36 || 24 ||

(८) अष्टमं सूक्तम्

(१-२३) त्रयोविंशत्यृचस्यास्य सूक्तस्य काण्वः सध्वंस ऋषिः । अश्विनौ देवते । अनुष्टुप् छन्दः ॥

॥२५॥ आ नो विश्वाभिरूतिभिरश्विना गच्छतं युवम् ।
दस्रा हिरण्यवर्तनी पिबतं सोम्यं मधु ॥१॥

8.

Á no víşvābhir ūtíbhir áşvinā gáchatam yuvám | dásra híraṇyavartanī píbatam somyám mádhu || 1 ||

O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun ? Who is there that enjoys your friendship ? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunder-bolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

8

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥२॥
आ यातं नहुषस्पर्यान्तरिक्षात्सुवृक्तिभिः ।
पिबाथो अश्विना मधु कण्वानां सवने सुतम् ॥३॥
आ नो यातं दिवस्पर्यान्तरिक्षादधप्रिया ।
पुत्रः कण्वस्य वामिह सुषाव सोम्यं मधु ॥४॥
आ नो यातमुपश्रुत्यश्विना सोमपीतये ।
स्वाहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

á nūnám yātam aṣvinā ráthena sū́ryatvacā | bhujī híraṇyapeṣasā kávī gámbhīracetasā || 2 || ā́ yatam náhushas páry ántárikshat suvṛiktíbhiḥ | píbātho aṣvinā mádhu káṇvānām sávane sutám || 3 || ā́ no yātam divás páry ántárikshād adhapriyā | putráḥ káṇvasya vām ihá susháva somyám mádhu || 4 || ā́ no yātam úpaṣruty áṣvinā sómapītaye | sváhā stómasya vardhanā prá kavī dhītíbhir narā || 5 || 25 ||

॥२६॥ यच्चिद्धि वां पुर ऋषयो जुहूरेऽवसे नरा ।
आ यातमश्विना गतमुपेमां सुष्टुतिं मम ॥६॥
दिवश्चिद्रोचनादध्या नो गन्तं स्वर्विदा ।
धीभिर्वत्सप्रचेतसा स्तोमेभिर्हवनश्रुता ॥७॥
किमन्ये पर्यासतेऽस्मत्स्तोमेभिरश्विना ।
पुत्रः कण्वस्य वामृषिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yác cid dhí vām purá ṛíshayo juhūré 'vase narā | ā́ yātam aṣvinā́ gatam úpemā́m sushṭutím máma || 6 || diváṣ cid rocanā́d ádhy ā́ no gantam svarvidā | dhībhír vatsapracetasā stómebhir havanaṣrutā || 7 || kím anyé páry āsate 'smát stómebhir aṣvínā | putráḥ káṇvasya vām ṛíshir gīrbhír vatsó avīvṛidhat || 8 ||

O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8

आ वां विप्र इहावसेऽह्वत्स्तोमेभिरश्विना ।
अरिप्रा वृत्रहन्तमा ता नो भूतं मयोभुवा ॥९॥
आ यद्वां योषणा रथमतिष्ठद्वाजिनीवसू ।
विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

á vām vípra ihávasé 'hvat stómebhir aşvinā | áriprā vṛítrahantamā tá no bhūtam mayobhúvā || 9 || a yad vām yóshaṇā rátham átishṭhad vājinīvasū | víşvāny aşvinā yuvám prá dhītány agachatam || 10 || २६ ||

अतः सहस्रनिर्णिजा रथेना यातमश्विना ।
वत्सो वां मधुमद्वचोऽशंसीत्काव्यः कविः ॥११॥
पुरुमन्द्रा पुरूवसू मनोतरा रयीणाम् ।
स्तोमं मे अश्विनाविममभि वह्नी अनूषाताम ॥१२॥
आ नो विश्वान्यश्विना धत्तं राधांस्यह्रया ।
कृतं न ऋत्वियावतो मा नो रीरधतं निदे ॥१३॥
यन्नासत्या परावति यद्वा स्थो अध्यम्बरे ।
अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥
यो वां नासत्यावृषिर्गीर्भिर्वत्सो अवीवृधत् ।
तस्मै सहस्रनिर्णिजमिषं धत्तं घृतश्चुतम ॥१५॥

átaḥ sahásranirṇijā ráthená yātam aşvinā | vatsó vām mádhumad vácó 'şaṅsīt kāvyáḥ kavíḥ || 11 || purumandrá puruvásū manotárā rayīṇám | stómam me aşvínāv imám abhí váhnī anūshātām || 12 || á no víşvāny aşvinā dhattáṃ rádhāṅsy áhrayā | kṛitáṃ na ṛitvíyāvato má no rīradhatam nidé || 13 || yán nāsatyā parāváti yád vā sthó ádhy ámbare | átaḥ sahásranirṇijā ráthená yātam aşvinā || 14 || yó vāṃ nasatyāv ṛíshir gīrbhír vatsó ávīvṛidhat | tásmai sahásranirṇijam ísham dhattam ghṛitaşcútam || 15 || २७ ||

O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity. 9

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish. 10

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you. 11

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer. 12

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler. 13

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments. 14

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments. 15

॥२८॥

प्रास्मा ऊर्जं घृतश्चुतमश्विना यच्छतं युवम् ।
यो वां सुम्नाय तुष्टवद्वसूयाद्दानुनस्पती ॥१६॥
आ नो गन्तं रिशादसेमं स्तोमं पुरुभुजा ।
कृतं नः सुश्रियो नरेमा दातमभिष्टये ॥१७॥
आ वां विश्वाभिरूतिभिः प्रियमेधा अहूषत ।
राजन्तावध्वराणामश्विना यामहूतिषु ॥१८॥
आ नो गन्तं मयोभुवाश्विना शंभुवा युवम् ।
यो वां विपन्यू धीतिभिर्गीर्भिर्वत्सो अवीवृधत् ॥१९॥
याभिः कण्वं मेधातिथिं याभिर्वशं दशव्रजम् ।
याभिर्गोशर्यमावतं ताभिर्नोऽवतं नरा ॥२०॥

prásmā ū́rjam ghritaṣcútam áṣvinā yáchatam yuvám | yó vāṃ sumnā́ya tushṭávad vasūyā́d dānunas patī || 16 || ā́ no gantaṃ riṣādasemáṃ stómam purubhujā | kritáṃ naḥ susríyo naremá datam abhíshṭaye || 17 || ā́ vāṃ víṣvābhir ūtíbhiḥ priyámedhā ahushata | rā́jantāv adhvarā́ṇām áṣvinā yā́mahutishu || 18 || ā́ no gantam mayobhúvāṣvinā ṣambhúvā yuvám | yó vāṃ vipanyū dhītíbhir gīrbhír vatsó ávīvṛidhat || 19 || yā́bhiḥ káṇvam médhatithiṃ yā́bhir váṣaṃ dáṣavrajam | yā́bhir góṣaryam avataṃ tā́bhir no 'vataṃ nara || 20 || [28] ||

॥२९॥

याभिर्नरा त्रसदस्युमावतं कृत्व्ये धने ।
ताभिः ष्वस्माँ अश्विना प्रावतं वाजसातये ॥२१॥
प्र वां स्तोमाः सुवृक्तयो गिरो वर्धन्त्वश्विना ।
पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥२२॥

yā́bhir narā trasádasyum ávataṃ kṛ́tvye dháne | tā́bhiḥ shv àsmā́ñ aṣvinā prā́vataṃ vā́jasātaye || 21 || prá vāṃ stómāḥ suvṛiktáyo gíro vardhantv aṣvinā | púrutrā vṛ́itrahantamā tā́ no bhūtam, puruspṛíhā || 22 ||

O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22

त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।
कवी ऋतस्य पत्मभिरर्वाग्जीवेभ्यस्परि ॥२३॥

trini padány asvínor āvíh sánti gúhā paráḥ | kaví ritásya pátmabhir arvág jivébhyas pári || 23 || 29 ||

(९) नवमं सूक्तम्

(१-२१) एकविंशत्यृचस्यास्य सूक्तस्य काण्वः शशकर्ण ऋषिः । अश्विनौ देवता । (१, ४, ६, १४-१५) प्रथमाचतुर्थीषष्ठीचतुर्दशीपञ्चदशीनामृचां बृहती. (२-३, २०-२१) द्वितीयातृतीयाविंश्येकविंशीनां गायत्री. (५) पञ्चम्याः ककुप् . (७-९, १३, १६-१९) सप्तम्यादितृचस्य त्रयोदश्याः षोडश्यादिचतसृणाञ्चानुष्टुप् . (१०) दशम्यास्त्रिष्टुप् . (११) एकादश्या विराट् . (१२) द्वादश्याश्च जगती छन्दांसि ॥

आ नूनमश्विना युवं वत्सस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छर्दिर्युयुतं या अरातयः ॥१॥
यदन्तरिक्षे यद्दिवि यत्पञ्च मानुषाँ अनु । नृम्णं तद्धत्तमश्विना ॥२॥
ये वां दंसांस्यश्विना विप्रासः परिमामृशुः । एवेत्काण्वस्य बोधतम् ॥३॥
अयं वां घर्मो अश्विना स्तोमेन परि षिच्यते ।
अयं सोमो मधुमान्वाजिनीवसू येन वृत्रं चिकेतथः ॥४॥
यदप्सु यद्वनस्पतौ यदोषधीषु पुरुदंससा कृतम् ।
तेन माविष्टमश्विना ॥५॥

9.

Ā nūnám asvinā yuváṃ vatsásya gantam ávase | prásmai yachatam avṛikám pṛithú chardír yuyutám yá árātayaḥ || 1 || yád antárikshe yád diví yát páñca mánushāñ ánu | nṛimṇáṃ tád dhattam asvinā || 2 || yé vāṃ dáṅsāṅsy asvinā víprāsaḥ parimāmṛiṣúḥ | evét kāṇvásya bodhatam || 3 || ayáṃ vāṃ gharmó asvinā stómena pári shicyate | ayáṃ sómo mádhumān vājinīvasū yéna vṛitráṃ ciketathaḥ || 4 || yád apsú yád vánaspátau yád óshadhīshu purudaṅsasā kṛitám | téna māvishṭam asvinā || 5 || 30 ||

The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm apprecia-tion and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5

यन्नासत्या भुरण्यथो यद्वा देव भिषज्यथः ।
अयं वां वत्सो मतिभिर्न विन्धते हविष्मन्तं हि गच्छथः ॥६॥
आ नूनमश्विनोर्ऋषिः स्तोमं चिकेत वामया ।
आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥७॥

yán nāsatyā bhuraṇyátho yád vā deva bhishajyáthaḥ | ayáṃ vāṃ vatsó matíbhir ná vindhate havíshmantaṃ hí gáchathaḥ || 6 || ā́ nūnám aṣvínor ṛíshi stómam ciketa vāmáyā | ā́ sómam mádhumattamaṃ gharmáṃ siñcād átharvaṇi || 7 ||

आ नूनं रघुवर्तनिं रथं तिष्ठाथो अश्विना ।
आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥८॥
यदद्य वां नासत्योक्थैराचुच्युवीमहि ।
यद्वा वाणीभिरश्विनेवेत्काण्वस्य बोधतम् ॥९॥
यद्वां कक्षीवाँ उत यद्व्यश्व ऋषिर्यद्वां दीर्घतमा जुहाव ।
पृथी यद्वां वैन्यः सादनेष्वेवेदतो अश्विना चेतयेथाम् ॥१०॥

ā́ nūnáṃ raghúvartaniṃ ráthaṃ tishṭhātho aṣvinā | ā́ vāṃ stómā imé máma nábho ná cucyavīrata || 8 || yád adyá vāṃ nāsatyokthair ācucyuvīmáhi | yád vā vā́ṇībhir aṣvinevét kāṇvásya bodhatam || 9 || yád vāṃ kakshívāñ utá yád vyàṣva ṛíshir yád vāṃ dīrghátamā juháva | pṛíthī yád vāṃ vainyáḥ sádaneshv evéd áto aṣvinā cetayethām || 10 || ३१ ||

O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire. 7

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven. 8

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially. 9

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation. 10

यातं छर्दिष्पा उत नः परस्पा भूतं जगत्पा उत नस्तनूपा ।
वर्तिस्तोकाय तनयाय यातम् ॥११॥
यदिन्द्रेण सरथं याथो अश्विना यद्वा वायुना भवथः समोकसा ।
यदादित्येभिरृभुभिः सजोषसा यद्वा विष्णोर्विक्रमणेषु तिष्ठथः ॥१२॥

yātáṃ cc͟hardishpā́ utá naḥ paraspā́ bhūtáṃ jagatpā́ utá nas tanūpā́ | vartís tokā́ya tánayāya yātam || 11 || yád índrena sarátham yāthó asvinā yád vā vāyúnā bhávathaḥ sámokasā | yád ādityébhir ribhúbhiḥ sajóshasā yád vā víshṇor vikrámaṇeshu tíshṭhathaḥ || 12 ||

यदद्याश्विनावहं हुवेय वाजसातये ।
यत्पृत्सु तुर्वणे सहस्तच्छ्रेष्ठमश्विनोरवः ॥१३॥
आ नूनं यातमश्विनेमा हव्यानि वां हिता ।
इमे सोमासो अधि तुर्वशे यदाविमे कण्वेषु वामथ ॥१४॥

yád adyā́ṣvínāv ahám huvéya vā́jasātaye | yát pritsú turváṇe sáhas ṭác chréshṭham aṣvínor ávaḥ || 13 || ā́ nūnáṃ yātam aṣvinemā́ havyā́ni vāṃ hitā́ | imé sómāso ádhi turváṣe yádāv imé káṇveshu vām átha || 14 ||

यन्नासत्या पराके अर्वाके अस्ति भेषजम् ।
तेन नूनं विमदाय प्रचेतसा छर्दिर्वत्साय यच्छतम् ॥१५॥

yán nā́satyā parāké arvāké ásti bheshajám | téna nūnáṃ vimadā́ya pracetasā chardír vatsā́ya yachatam || 15 || 32 ||

Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15

अभुत्स्यु प्र देव्या साकं वाचाहमश्विनोः ।
व्यावर्देव्या मतिं वि रातिं मर्त्येभ्यः ॥१६॥
प्र बोधयोषो अश्विना प्र देवि सूनृते महि ।
प्र यज्ञहोतरानुषक्प्र मदाय श्रवो बृहत् ॥१७॥

ábhutsy u prá devyá̄ sākám̐ vācā́hám aṣvínoḥ | vy ā̀v
devy á̄ matím̐ ví rātím mártyebhyaḥ || 16 || prá bodhayosh
aṣvínā prá devi sūnṛite mahi | prá yajñahotar ānushák pr
mádāya ṣrávo bṛihát || 17 ||

यदुषो यासि भानुना सं सूर्येण रोचसे ।
आ हायमश्विनो रथो वर्तिर्याति नृपाय्यम् ॥१८॥
यदापीतासो अंशवो गावो न दुह्र ऊधभिः ।
यद्वा वाणीरनूषत प्र देवयन्तो अश्विना ॥१९॥
प्र द्युम्नाय प्र शवसे प्र नृषाह्याय शर्मणे । प्र दक्षाय प्रचेतसा ॥२०॥
यन्नूनं धीभिरश्विना पितुर्योना निषीदथः । यद्वा सुम्नेभिरुक्थ्या ॥२१॥

yád usho yási bhānúnā sám̐
sū́ryeṇa rocase | á̄ hāyám aṣvíno rátho vartír yāti nṛipáy-
yam || 18 || yád á̄pītāso aṅṣávo gá̄vo ná duhrá ū́dhabhiḥ |
yád vā vá̄ṇīr ánūshata prá devayánto aṣvínā || 19 || prá
dyumnáya prá ṣávase prá nṛishā́hyāya ṣármaṇe | prá dá-
kshāya pracetasā || 20 || yán nūnám̐ dhībhír aṣvinā pitúr
yónā nishídathaḥ | yád vā sumnébhir ukthyā || 21 || 33 ||

I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21

(१०) दशमं सूक्तम्

(१-६) षडृचस्यास्य सूक्तस्य ऋषिः काण्वः प्रगाथ ऋषिः । अश्विनौ देवते । (१) प्रथमर्चो बृहती (२) द्वितीयाया मध्येज्योतिस्त्रिष्टुप् (३) तृतीयाया अनुष्टुप् (४) चतुर्थ्या आस्तारपङ्क्तिः (५-६) पञ्चमीषष्ठ्योश्च प्रगाथः । पञ्चम्या बृहती, षष्ठ्याः सतोबृहती । छन्दांसि ॥

॥३४॥

यत्स्थो दीर्घप्रसद्मनि यद्वादो रोचने दिवः ।
यद्वा समुद्रे अध्याकृते गृहेऽत आ यातमश्विना ॥१॥
यद्वा यज्ञं मनवे संमिमिक्षथुरेवेत्काण्वस्य बोधतम् ।
बृहस्पतिं विश्वान्देवाँ अहं हुव इन्द्राविष्णू अश्विनावाशुहेषसा ॥२॥
त्या न्वश्विना हुवे सुदंससा गृभे कृता ।
ययोरस्ति प्र णः सख्यं देवेष्वध्याप्यम् ॥३॥
ययोरधि प्र यज्ञा असूरे सन्ति सूरयः ।
ता यज्ञस्याध्वरस्य प्रचेतसा स्वधाभिर्या पिबतः सोम्यं मधु ॥४॥
यदद्याश्विनावपाग्यत्प्राक्स्थो वाजिनीवसू ।
यद्द्रुह्यव्यनवि तुर्वशे यदौ हुवे वामथ मा गतम् ॥५॥
यदन्तरिक्षे पतथः पुरुभुजा यद्वेमे रोदसी अनु ।
यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yát sthó dīrgháprasadmani yád vādó rocané diváḥ | yád vā samudré ádhy ákṛite gṛihé 'ta á yātam aṣvinā || 1 || yád vā yajñám mánave sammimiksháthur evét kāṇvásya bodhatam | bṛíhaspátiṃ víṣvān deváñ ahám huva índrāvíshṇū aṣvínāv āṣúhéshasā || 2 || tyá nv aṣvínā huve sudáṅsasa gṛibhé kṛitá | yáyor ásti prá ṇaḥ sakhyám devéshv ádhy ápyam || 3 || yáyor ádhi prá yajñá asūré sánti sūráyaḥ | tá yajñásyādhvarásya prácetasā svadhábhir yá píbataḥ somyám mádhu || 4 || yád adyáṣvināv ápāg yát prák sthó vājinīvasū | yád druhyávy ánavi turváṣe yádau huvé vām átha má gatam || 5 || yád antárikshe pátathaḥ purubhujā yád vemé ródasī ánu | yád vā svadhábhir adhitíshṭhatho rátham áta á yatam aṣvinā || 6 || 34 ||

10

Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us. 1

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us. 2

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations. 3

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord. 4

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me. 5

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot. 6

(११) एकादशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो वत्स ऋषिः । अग्निर्देवता । (१) प्रथमर्चः प्रतिष्ठा गायत्री, (२) द्वितीयाया वर्धमाना गायत्री, (३-९) तृतीयादिसप्तानां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥३५॥ त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ॥१॥
त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥
स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥
अन्ति चित्सन्तमह यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥
मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

11.

Tvám agne vratapá asi devá á mártyeshv á | tvám yajñéshv íḍyaḥ || 1 || tvám asi praśásyo vidátheshu sahantya | ágne rathír adhvaráṇām || 2 || sá tvám asmád ápa dvísho yuyodhí jātavedaḥ | ádevīr agne árātīḥ || 3 || ánti cit sántam áha yajñám mártasya ripóḥ | nópa veshi jātavedaḥ || 4 || mártā ámartyasya te bhúri náma manāmahe | víprāso jātávedasaḥ || 5 || 35 ||

॥३६॥ विप्रं विप्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिर्हवामहे ॥६॥
आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वांकामया गिरा ॥७॥
पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥
समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रराधसम् ॥९॥

vípraṃ víprāso 'vase devám mártāsa ūtáye | agníṃ gīrbhír havāmahe || 6 || á te vatsó máno yamat paramác cit sadhásthāt | ágne tváṃkāmayā girá || 7 || purutrá hí sadṛíṅṅ ási víśo víśvā ánu prabhúḥ | samátsu tvā havāmahe || 8 || samátsv agním ávase vājayánto havāmahe | vájeshu citrárādhasam || 9 ||

11

O adorable, you are divine amongst the mortal men, an preserver of their sacred deeds. Therefore we worship yo in every benevolent task. 1

O mighty fire-divine, you must be glorified at our al congregations. You convey our offerings to Nature' bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and thei godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man, our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9

प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रयस्वास्मभ्यं च सौभगमा यजस्व ॥१०॥

pratnó hí kam ídyo adhvaréshu sanát ca hótā návyaș ca sátsi | svám cagne tanvàm pipráyasvasmábhyam ca saúbhagam á yajasva || 10 || [36] ||

(१२) द्वादशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य काण्वः पर्वत ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः ॥

य इन्द्र सोमपातमो मदः शविष्ठ चेतति । येना हंसि न्यत्रिणं तमीमहे ॥१॥
येना दशग्वमध्रिगुं वेपयन्तं स्वर्णरम् । येना समुद्रमाविथा तमीमहे ॥२॥
येन सिन्धुं महीरपो रथाँ इव प्रचोदयः । पन्थामृतस्य यातवे तमीमहे ॥३॥
इमं स्तोममभिष्टये घृतं न पूतमद्रिवः । येना नु सद्य ओजसा ववक्षिथ ॥४॥
इमं जुषस्व गिर्वणः समुद्र इव पिन्वते । इन्द्र विश्वाभिरूतिभिर्ववक्षिथ ॥५॥

12.

Yá indra somapátamo mádaḥ ṣavishṭha cétati | yénā háṅsi ny atríṇam tám īmahe || 1 || yénā dáṣagvam ádhriguṃ vepáyantaṃ svàrṇaram | yénā samudrám ávithā tám īmahe || 2 || yéna síndhum mahír apó ráthaň iva pracodáyaḥ | pánthām ṛitásya yátave tám īmahe || 3 || imáṃ stómam abhíshṭaye ghṛitáṃ ná pūtám adrivaḥ | yénā nú sadyá ójasā vavákshitha || 4 || imáṃ jushasva girvaṇaḥ samudrá iva pinvate | índra víṣvābhir ūtíbhir vavákshitha || 5 || 1 ||

O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

12

O Lord of resplendence, extremely powerful, we adore you as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month's sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteers their cars to the goal ; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey as (to happiness). 5

॥२॥ यो नो देवः परावतः सखित्वनाय मामहे । दिवो न वृष्टिं प्रथयन्ववक्षिथ ॥६॥
ववक्षुरस्य केतवो उत वज्रो गभस्त्योः । यत्सूर्यो न रोदसी अवर्धयत् ॥७॥
यदि प्रवृद्ध सत्पते सहस्रं महिषाँ अघः । आदित्त इन्द्रियं महि प्र वावृधे ॥८॥
इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शसानमोषति । अग्निर्वनेव सासहिः प्र वावृधे ॥९॥
इयं त ऋत्वियावती धीतिरेति नवीयसी । सपर्यन्ती पुरुप्रिया मिमीत इत् ॥१०॥

yó no deváḥ parāvátaḥ sakhitvanáya māmahé | divó ná vṛishṭím pratháyan vavákshitha || 6 || vavakshúr asya ketávo utá vájro gábhastyoḥ | yát sū́ryo ná ródasī ávardhayat || 7 || yádi pravṛiddha satpate sahásram mahishā́ṅ ághaḥ | ā́d ít ta indriyám máhi prá vāvṛidhe || 8 || índraḥ sū́ryasya raśmí-bhir ny àrśasānám oshati | agnír váneva sāsahíḥ prá vāvṛi-dhe || 9 || iyáṃ ta ṛitvíyāvatī dhītír eti návīyasī | saparyántī purupriyā́ mímīta ít || 10 || 2 ||

॥३॥ गर्भो यज्ञस्य देवयुः क्रतुं पुनीत आनुषक् । स्तोमैरिन्द्रस्य वावृधे मिमीत इत् ॥११॥
सनिर्मित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वाशीव सुन्वते मिमीत इत् ॥१२॥
यं विप्रा उक्थवाहसोऽभिप्रमन्दुरायवः । घृतं न पिप्य आसन्यृतस्य यत् ॥१३॥

gárbho yajñásya devayúḥ krátum punīta ānushák | stó-mair índrasya vāvṛidhe mímīta ít || 11 || sanír mitrásya papratha índraḥ sómasya pītáye | prā́cī vā́śīva sunvaté mí-mīta ít || 12 || yáṃ víprā ukthávāhaso 'bhipramandúr āyá-vaḥ | ghṛitáṃ ná pipya āsány ṛitásya yát || 13 ||

The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of divotional love in like manner as the worshipper's sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13

उत स्वराजे अदितिः स्तोममिन्द्राय जीजनत् । पुरुप्रशस्तमूतय ऋतस्य यत् ॥१४॥
अभि वह्नय ऊतयेऽनूषत प्रशस्तये । न देव विव्रता हरी ऋतस्य यत् ॥१५॥

utá svarájc áditi stómam índrāya jījanat | puruprasastám ūtáya ritásya yát || 14 || abhí váhnaya ūtáyé 'nūshata prásastaye | ná deva vívratā hárī ritásya yát || 15 || 3 ||

यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥१६॥
यद्वा शक्र परावति समुद्रे अधि मन्दसे । अस्माकमित्सुते रणा समिन्दुभिः ॥१७॥

yát sómam indra víshṇavi yád vā gha tritá āptyé | yád vā marútsu mándase sám índubhiḥ || 16 || yád vā ṣakra parāváti samudré ádhi mándase | asmákam ít suté raṇā sám índubhiḥ || 17 ||

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥१८॥
देवंदेवं वोऽवस इन्द्रमिन्द्रं गृणीषणि । अधा यज्ञाय तुर्वणे व्यानशुः ॥१९॥
यज्ञेभिर्यज्ञवाहसं सोमेभिः सोमपातमम् । होत्राभिरिन्द्रं वावृधुर्व्यानशुः ॥२०॥

yád vási sunvató vridhó yájamānasya satpate | ukthé vā yásya rányasi sám índubhiḥ || 18 || devám-devam vó 'vasa índram-indram grinīshaṇi | ádhā yajñáya turváṇe vy ānaṣuḥ || 19 || yajñébhir yajñávāhasam sómebhiḥ somapátamam | hótrābhir índram vāvṛidhur vy ānaṣuḥ || 20 || 4 ||

The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20

महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । विश्वा वसूनि दाशुषे व्यानशुः ॥२१॥
इन्द्रं वृत्राय हन्तवे देवासो दधिरे पुरः । इन्द्रं वाणीरनूषता समोजसे ॥२२॥
महान्तं महिना वयं स्तोमेभिर्हवनश्रुतम् । अर्कैरभि प्र णोनुमः समोजसे ॥२३॥

mahír asya práṇītayaḥ pūrvír utá práṣastayaḥ | víṣvā vásūni dāṣúshe vy ā̀naṣuḥ || 21 || índram vṛitrā́ya hántave deváso dadhire puráḥ | índram vā́ṇīr anūshatā sám ójase || 22 || mahā́ntam mahinā́ vayám stómebhir havanaṣrútam | arkaír abhí prá ṇonumaḥ sám ójase || 23 ||

न यं विविक्तो रोदसी नान्तरिक्षाणि वज्रिणम् । अमादिदस्य तित्विषे समोजसः ॥२४॥
यदिन्द्र पृतनाज्ये देवास्त्वा दधिरे पुरः । आदित्ते हर्यता हरी ववक्षतुः ॥२५॥

ná yám viviktó ródasī nā́ntárikshāṇi vajríṇam | ámād íd asya titvishe sám ójasaḥ || 24 || yád indra pṛitanā́jye devā́s tvā dadhiré puráḥ | ā́d ít te haryatā́ hárī vavakshatuḥ || 25 || 5 ||

यदा वृत्रं नदीवृतं शवसा वज्रिन्नवधीः । आदित्ते हर्यता हरी ववक्षतुः ॥२६॥
यदा ते विष्णुरोजसा त्रीणि पदा विचक्रमे । आदित्ते हर्यता हरी ववक्षतुः ॥२७॥
यदा ते हर्यता हरी वावृधाते दिवेदिवे । आदित्ते विश्वा भुवनानि येमिरे ॥२८॥

yadā́ vṛitrám nadīvṛítam ṣávasā vajrinn ávadhīḥ | ā́d ít te — || 26 || yadā́ te víshṇur ójasā tríṇi padā́ vicakrame | ā́d ít te — || 27 || yadā́ te haryatā́ hárī vāvṛidhā́te divé-dive | ā́d ít te víṣvā bhúvanāni yemire || 28 ||

His creativities are extensive and His splendours manifold. He grants all sorts of wealth to liberal donors; hence may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as their foremost leader for destroying the demon of evils. The words of prayer have been addressed to Lord for our gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is great with His magnanimity, and who listens to our invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament stands separated from the Lord of adamantine justice. Verily through the radiance of this mighty one, the whole universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept you as their leader to fight the furious battle, then your two charming steeds—physical and mental powers—carry you forward. 25

O thunderer, when you with your might crush the demon of nescience, the obstructor of the flood of wisdom, your two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces, your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the entire creation bows down to you. 28

यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे । आदित्ते विश्वा भुवनानि येमिरे ॥२९॥
यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः । आदित्ते विश्वा भुवनानि येमिरे ॥३०॥
इमां त इन्द्र सुष्टुतिं विप्र इयर्ति धीतिभिः । जामिं पदेव पिप्रतीं प्राध्वरे ॥३१॥
यदस्य धामनि प्रिये समीचीनासो अस्वरन् । नाभा यज्ञस्य दोहना प्राध्वरे ॥३२॥
सुवीर्यं स्वश्व्यं सुगव्यमिन्द्र दद्धि नः । होतेव पूर्वचित्तये प्राध्वरे ॥३३॥

yadá te ma-
rutīr víṣas túbhyam indra niyemiré | ád ít te v. — || 29 || yadá sū́ryam amúṃ diví ṣukráṃ jyótir ádhārayaḥ | ád ít te v. — || 30 || imáṃ ta indra sushṭutíṃ vípra iyarti dhītí-bhiḥ | jāmím padéva pípratīm prádhvaré || 31 || yád asya dhámani priyé samīcīnáso ásvaran | nábhā yajñásya dohána prádhvaré || 32 || suvíryaṃ svásvyaṃ sugávyaṃ indra dad-dhi naḥ | hóteva pūrvácittaye prádhvaré || 33 || 6 ||

[अथ तृतीयोऽनुवाकः ॥] (१३) त्रयोदशं सूक्तम्

(१-३३) त्रयस्त्रिंशदृचस्यास्य सूक्तस्य काण्वो नारद ऋषिः । इन्द्रो देवता । उष्णिक् छन्दः

॥३॥ इन्द्रः सुतेषु सोमेषु क्रतुं पुनीत उक्थ्यम् । विदे वृधस्य दक्षसो महान्हि षः ॥१॥
स प्रथमे व्योमनि देवानां सदने वृधः । सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥

13.

Índraḥ sutéshu sómeshu krátum punīta ukthyàm | vidé vṛidhásya dákshaso mahán hí sháḥ || 1 || sá prathamé vyò-mani devánāṃ sádane vṛidháḥ | supāráḥ susrávastamaḥ sám apsujít || 2 ||

When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

13

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2

तमह्वे वाजसातय इन्द्रं भराय शुष्मिणम् । भवा नः सुम्ने अन्तमः सखा वृधे ॥३॥
इयं त इन्द्र गिर्वणो रातिः क्षरति सुन्वतः । मन्दानो अस्य बर्हिषो वि राजसि ॥४॥
नूनं तदिन्द्र दद्धि नो यत्त्वा सुन्वन्त ईमहे । रयिं नश्चित्रमा भरा स्वर्विदम् ॥५॥

tám ahve vájasātaya índram bháraya sushmíṇam | bhávā naḥ sumné ántamaḥ sákha vṛidhé || 3 || iyám ta indra girvaṇo rātíḥ ksharati sunvatáḥ | mandanó asyá barhísho ví rājasi || 4 || nūnám tád indra daddhi no yát tvā sunvánta ímahe | rayím nas citrám á bhara svarvídam || 5 || 7 ||

स्तोता यत्ते विचर्षणिरतिप्रशर्धयद्गिरः । वया इवानु रोहते जुषन्त यत् ॥६॥
प्रत्नवज्जनया गिरः शृणुधी जरितुर्हवम् । मदेमदे ववक्षिथा सुकृत्वने ॥७॥
क्रीळन्त्यस्य सूनृता आपो न प्रवता यतीः । अया धिया य उच्यते पतिर्दिवः ॥८॥
उतो पतिर्य उच्यते कृष्टीनामेक इद्वशी । नमोवृधैरवस्युभिः सुते रण ॥९॥
स्तुहि श्रुतं विपश्चितं हरी यस्य प्रसक्षिणा । गन्तारा दाशुषो गृहं नमस्विनः ॥१०॥

stotá yát te vícarshaṇir atiprasardháyad gíraḥ | vayá ivánu rohate jushánta yát || 6 || pratnaváj janayā gíraḥ sriṇudhí jaritúr hávam | máde-made vavakshithā sukṛítvane || 7 || kríḷanty asya sūnṛítā ápo ná pravátā yatíḥ | ayá dhiyá yá ucyáte pátir diváḥ || 8 || utó pátir yá ucyáte kṛishṭīnám éka íd vasí | namovṛidhair avasyúbhiḥ suté raṇa || 9 || stuhí srutám vipascítam hárī yásya prasakshíṇā | gántārā dāsúsho gṛihám namasvínaḥ || 10 || 8 ||

I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree. 6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10

॥९॥ तूतुजानो महेमतेऽश्वेभिः प्रुषितप्सुभिः । आ याहि यज्ञमाशुभिः शमिद्धि ते ॥११॥
इन्द्र शविष्ठ सत्पते रयिं गृणत्सु धारय । श्रवः सूरिभ्यो अमृतं वसुत्वनम् ॥१२॥
हवे त्वा सूर उदिते हवे मध्यंदिने दिवः । जुषाण इन्द्र सप्तिभिर्न आ गहि ॥१३॥
आ तू गहि प्र तु द्रव मत्स्वा सुतस्य गोमतः । तन्तुं तनुष्व पूर्व्यं यथा विदे ॥१४॥
यच्छक्रासि परावति यदर्वावति वृत्रहन् । यद्वा समुद्रे अन्धसोऽवितेदसि ॥१५॥

tūtujānó mahematé 'svebhiḥ prushitápsubhiḥ | á yāhi yajñám āṣúbhiḥ ṣám íd dhí te || 11 || índra ṣavishṭha satpate rayím griṇátsu dhāraya | ṣrávaḥ sūríbhyo amṛítam vasutvanám || 12 || háve tvā súra údite háve madhyáṃdine diváḥ | jushāṇá indra sáptibhir na á gahi || 13 || á tú gahi prá tú drava mátsvā sutásya gómataḥ | tántuṃ tanushva pūrvyáṃ yáthā vidé || 14 || yác chakrási parāváti yád arvāváti vṛitrahan | yád vā samudré ándhaso 'vitéd asi || 15 || ९ ||

॥१०॥ इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतास इन्दवः । इन्द्रे हविष्मतीर्विशो अराणिषुः ॥१६॥
तमिद्विप्रा अवस्यवः प्रवत्वतीभिरूतिभिः । इन्द्रं क्षोणीरवर्धयन्वया इव ॥१७॥
त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत । तमिद्वर्धन्तु नो गिरः सदावृधम् ॥१८॥

índraṃ vardhantu no gíra índraṃ sutása índavaḥ | índre havíshmatīr víṣo arāṇishuḥ || 16 || tám íd víprā avasyávaḥ pravátvatībhir ūtíbhiḥ | índraṃ kshoṇír avardhayan vayá iva || 17 || tríkadrukeshu cétanaṃ deváso yajñám atnata | tám íd vardhantu no gíraḥ sadávṛidham || 18 ||

O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18

स्तोता यत्ते अनुव्रत उक्थान्यृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥
तदिद्रुद्रस्य चेतति यह्वं प्रत्नेषु धामसु । मनो यत्रा वि तद्दधुर्विचेतसः ॥२०॥

stotá yát te ánuvrata ukthány ṛituthá dadhé | śúciḥ pāvaká ucyate só ádbhutaḥ || 19 || tád íd rudrásya cetati yahvám pratnéshu dhámasu | máno yátra ví tád dadhúr vícetasaḥ || 20 || 10 ||

॥११॥ यदि मे सख्यमावर इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥
कदा त इन्द्र गिर्वणः स्तोता भवाति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥
तमीमहे पुरुष्टुतं यह्वं प्रत्नाभिरूतिभिः । नि बर्हिषि प्रिये सदद्ध द्विता ॥२४॥
वर्धस्वा सु पुरुष्टुत ऋषिष्टुताभिरूतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yádi me sakhyám āvára imásya pāhy ándhasaḥ | yéna víśvā áti dvísho átarima || 21 || kadá ta indra girvaṇa stotá bhavāti śáṃtamaḥ | kadá no gávye áśvye vásau dadhaḥ || 22 || utá te súshṭutā hárī vṛíshaṇā vahato rátham | ajuryásya madíntamaṃ yám ímahe || 23 || tám īmahe purushṭutáṃ yahváṃ pratnábhir ūtíbhiḥ | ní barhíshi priyé sadad ádha dvitá || 24 || várdhasvā sú purushṭuta ṛíshishṭutābhir ūtíbhiḥ | dhukshásva pipyúshīm ísham ávā ca naḥ || 25 || 11 ||

॥१२॥ इन्द्र त्वमवितेदसीत्था स्तुवतो अद्रिवः । ऋतादियर्मि ते धियं मनोयुजम् ॥२६॥

índra tvám avitéd asītthá stuvató adrivaḥ | ṛitád iyarmi te dhíyam manoyújam || 26 ||

When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him(the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26

इह त्या सधमाद्या युजानः सोमपीतये । हरी इन्द्र प्रतद्वसू अभि स्वर ॥२७॥
अभि स्वरन्तु ये तव रुद्रासः सक्षत श्रियम् । उतो मरुत्वतीर्विशो अभि प्रयः ॥२८॥

ihá tyá sadhamádya yujanáḥ sómapītaye | hárī indra pratádvasū abhí svara || 27 || abhí svarantu yé táva rudrásaḥ sakshata sriyam | utó marútvatīr víso abhí práyaḥ || 28 ||

इमा अस्य प्रतूर्तयः पदं जुषन्त यद्दिवि । नाभा यज्ञस्य सं दधुर्यथा विदे ॥२९॥
अयं दीर्घाय चक्षसे प्राचि प्रयत्यध्वरे । मिमीते यज्ञमानुषग्विचक्ष्य ॥३०॥

imá asya práturtayaḥ padáṃ jushanta yád diví | nábha yajñásya sáṃ dadhur yátha vidé || 29 || ayáṃ dīrgháya cákshase práci prayaty adhvaré | mímīte yajñám ānushág vicákshya || 30 || 12 ||

॥१३॥ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं शतक्रतो वृषा हवः ॥३१॥
वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वसि वृषा हवः ॥३२॥
वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः । वावन्थ हि प्रतिष्टुतिं वृषा हवः ॥३३॥

vṛíshāyám indra te rátha utó te vṛíshaṇa hárī | vṛísha tváṃ satakrato vṛíshā hávaḥ || 31 || vṛíshā gráva vṛísha mádo vṛíshā sómo ayáṃ sutáḥ | vṛísha yajñó yám ínvasi vṛíshā hávaḥ || 32 || vṛíshā tva vṛíshaṇaṃ huve vájriñ citrábhir ūtíbhiḥ | vavántha hí prátishṭutiṃ vṛísha hávaḥ || 33 || 13 ||

O resplenedent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here. 27

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice. 28

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice. 29

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come. 30

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations. 31

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations. 32

I invoke the powerful possessor of adamantine will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

(१४) चतुर्दशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्वायनौ गोषूक्त्यश्वसूक्तिनावृषी । इन्द्रो देवता । गायत्री छन्दः ॥

॥१४॥ यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोषखा स्यात् ॥१॥
शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२॥
धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते । गामश्वं पिप्युषी दुहे ॥३॥

14.

Yád indrāhám yáthā tvám íṣīya vásva éka ít | stotá me góshakhā syāt || 1 || ṣíksheyam asmai dítseyam ṣácīpate manīshíṇe | yád ahám gópatiḥ syám || 2 || dhenúsh ṭa indra sūnṛítā yájamānāya sunvaté | gám áṣvam pipyúshī duhe || 3 ||

न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः । यद्दित्ससि स्तुतो मघम् ॥४॥
यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् । चक्राण ओपशं दिवि ॥५॥

ná te vartásti rádhasa índra devó ná mártyaḥ | yád dítsasi stutó maghám || 4 || yajñá índram avardhayad yád bhúmiṃ vy ávartayat | cakrāṇá opaṣáṃ diví || 5 || 14 ||

॥१५॥ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । ऊतिमिन्द्रा वृणीमहे ॥६॥
व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद्वलम् ॥७॥
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः । अर्वाञ्चं नुनुदे वलम् ॥८॥

vāvṛidhānásya te vayáṃ víṣvā dhánāni jigyúshaḥ | ūtím indrá vṛiṇīmahe || 6 || vy àntárikshaṃ atiran máde sómasya rocaná | índro yád ábhinad valám || 7 || úd gá ājad áṅgirobhya āvísh kṛiṇván gúhā satíḥ | arváñcaṃ nunude valám || 8 ||

14

O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstacy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8

इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च । स्थिराणि न पराणुदे ॥९॥
अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते । वि ते मदा अराजिषुः ॥१०॥

índreṇa rocanā́ divó driḷhā́ni driṅhitā́ni ca | sthirā́ṇi ná parāṇúde || 9 || apā́m ūrmír mádann iva stóma indrājirāyate | ví te mádā arājishuḥ || 10 || 15 ||

॥१५॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोतॄणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः । उप यज्ञं सुराधसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजय स्पृधः ॥१३॥

tvám hí stomavardhana índrásy ukthavárdhanaḥ | stotṛīṇā́m utá bhadrakṛ́t || 11 || índram ít keśínā hárī somapéyāya vakshataḥ | úpa yajñám surā́dhasam || 12 || apā́m phénena námuceḥ śíra indród avartayaḥ | víśvā yád ájaya spṛ́dhaḥ || 13 ||

मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः । अव दस्यूँरधूनुथाः ॥१४॥
असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः । सोमपा उत्तरो भवन् ॥१५॥

māyā́bhir utsísṛipsata índra dyā́m ārúrukshataḥ | áva dásyūñr adhūnuthāḥ || 14 || asunvā́m indra saṃsádam víshūcīṃ vy ànāśayaḥ | somapā́ úttaro bhávan || 15 || 16 ||

By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you,conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15

(१५) पञ्चदशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य काण्वायनौ गोषूक्त्यश्वसूक्तिनावृषी । इन्द्रो देवता । उष्णिक् छन्दः ॥

॥१७॥ तम्वभि प्र गायत पुरुहूतं पुरुष्टुतं । इन्द्रं गीर्भिस्तविषमा विवासत ॥१॥
यस्य द्विबर्हसो बृहत्सहो दाधार रोदसी । गिरीँरज्राँ अपः स्वर्वृषत्वना ॥२॥
स राजसि पुरुष्टुतँ एको वृत्राणि जिघ्नसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥३॥
तं ते मदं गृणीमसि वृषणं पृत्सु सासहिम् । उ लोककृत्नुमद्रिवो हरिश्रियम् ॥४॥
येन ज्योतींष्यायवे मनवे च विवेदिथ । मन्दानो अस्य बर्हिषो वि राजसि ॥५॥

15.

Tám v abhí prá gāyata puruhūtám purushṭutám | índram gīrbhís tavishám ā́ vivāsata || 1 || yásya dvibárhaso bṛihát sáho dādhára ródasī | girīñr ájrāñ apáḥ svàr vṛishatvanā́ || 2 || sá rājasi purushṭutañ éko vṛitrā́ṇi jighnase | índra jaítrā ṣravasyā̀ ca yántave || 3 || tám te mádam gṛiṇīmasi vṛíshaṇam pṛitsú sāsahím | u lokakṛitnúm adrivo hariṣriyam || 4 || yéna jyótīñshy āyáve mánave ca vivéditha | mandānó asyá barhísho ví rājasi || 5 || 17 ||

॥१८॥ तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥६॥
तव त्यदिन्द्रियं बृहत्तव शुष्ममुत क्रतुम् । वज्रं शिशाति धिषणा वरेण्यम् ॥७॥
तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः । त्वामापः पर्वतासश्च हिन्विरे ॥८॥

tád adyá́ cit ta ukthínó 'nu shṭuvanti pūrváthā | vṛísha-patnīr apó jayā divé-dive || 6 || táva tyád indriyám bṛihát táva ṣúshmam utá krátum | vájram ṣiṣāti dhishánā váreṇyam || 7 || táva dyaúr indra paúñsyam pṛithiví vardhati ṣrávaḥ | tvā́m ápaḥ párvatāsaṣ ca hinvire || 8 ||

15

May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord with your songs of praise. 1

His vast strength overwhelms both the regions of heaven and earth, and sustains swift-moving clouds and flowing waters by its vigour. 2

O resplendent Lord, you reign, while praised by many and, you single-handed conquer the devil of evil forces and subdue them to acquire high reputation. 3

We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over this universe. 5

To this day even the singers of the hymns praise your might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme virility and the earth your renown. These waters and mountains also glorify you. 8

त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदत्यनु मारुतम् ॥९॥
त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvám víshṇur bṛihán ksháyo mitró gṛiṇāti váruṇaḥ | tvám̱ ṣárdho madaty ánu márutam || 9 || tvám̱ vṛíshā jánānām máṅhishṭha indra jajñishe | satrá víṣvā svapatyáni dadhishe || 10 || 18 ||

सत्रा त्वं पुरुष्टुतँ एको वृत्राणि तोशसे । नान्य इन्द्रात्करणं भूय इन्वति ॥११॥
यदिन्द्र मन्मशस्त्वा नाना हवन्त ऊतये । अस्माकेभिर्नृभिरत्रा स्वर्जय ॥१२॥
अरं क्षयाय नो महे विश्वा रूपाण्याविशन् । इन्द्रं जैत्राय हर्षया शचीपतिम् ॥१३॥

satrá tvám purushṭutaṅ éko vṛitráṇi toṣase | nányá índrāt káraṇam bhúya invati || 11 || yád indra manmaṣás tvā nánā hávanta ūtáye | asmákebhir nṛíbhir átrā svàr jaya || 12 || áram ksháyāya no mahé víṣvā rūpáṇy āviṣán | índram̱ jaitrāya harshayā ṣácīpátim || 13 || 19 ||

(१६) षोडशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः । नरं नृषाहं मंहिष्ठम् ॥१॥
यस्मिन्नुक्थानि रण्यन्ति विश्वानि च श्रवस्या । अपामवो न समुद्रे ॥२॥

16.

Prá samrájam̱ carshaṇīnám índram̱ stotā návyam̱ gīrbhíḥ | náram̱ nṛisháham máṅhishṭham || 1 || yásminn ukthāni raṇyanti víṣvāni ca ṣravasyá | apám ávo ná samudré || 2 ||

The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

16

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2

तं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृत्नुम् । महो वाजिनं सनिभ्यः ॥३॥
यस्यानूना गभीरा मदा उरवस्तरुत्राः । हर्षुमन्तः शूरसातौ ॥४॥
तमिद्धनेषु हितेष्वधिवाकाय हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥
तमिच्च्यौत्नैरार्यन्ति तं कृतेभिश्चर्षणयः । एष इन्द्रो वरिवस्कृत् ॥६॥

tám sushṭutyá vivāse jyeshṭharájam bháre kritnúm | mahó vājínam saníbhyah || 3 || yásyánūna gabhīrá mádā urávas tárutrāḥ | harshumántaḥ śūrasātau || 4 || tám íd dhánesḥu hitéshv adhivākáya havante | yéshām índras té jayanti || 5 || tám íc cyautnair áryanti táṃ kritébhiś carhaṇáyaḥ | eshá índro varivaskrít || 6 || २० ||

इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरू पुरुहूतः । महान्महीभिः शचीभिः ॥७॥
स स्तोम्यः स हव्यः सत्यः सत्वा तुविकूर्मिः । एकश्चित्सन्नभिभूतिः ॥८॥
तमर्केभिस्तं सामभिस्तं गायत्रैश्चर्षणयः । इन्द्रं वर्धन्ति क्षितयः ॥९॥

índro brahméndra ríshir índraḥ purú puruhūtáḥ | mahán mahíbhiḥ śácībhiḥ || 7 || sá stómyaḥ sá hávyaḥ satyáḥ sátvā tuvikūrmíḥ | ékaś cit sánn abhíbhūtiḥ || 8 || tám arkébhis táṃ sámabhis táṃ gāyatraíś carshaṇáyaḥ | índraṃ vardhanti kshitáyaḥ || 9 ||

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु । सासह्वांसं युधामित्रान् ॥१०॥
स नः पप्रिः पारयाति स्वस्ति नावा पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetáraṃ vásyo áchā kártāraṃ jyótiḥ samátsu | sāsahvánsaṃ yudhámitrān || 10 || sá naḥ pápriḥ pārayāti svastí nāvá puruhūtáḥ | índro víśvā áti dvíshaḥ || 11 ||

—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —3

—Whose perfect ecstasies are deep and wide, that take us across the troubles, and give joy in the battle of life; —4

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. 5

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. 6

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. 7

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. 8

The elightened men magnify the resplendent Lord with the verses of Ṛks. They enhance His glory with chants from the Sāma and with metres of the *Gāyatrī*. 9

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggleful life, and who annihilates unfriendly wicked men in the battle of life. 10

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. 11

स त्वं न॑ इन्द्र॒ वाजे॑भिर्दश॒स्या च॑ गातु॒या च॑। अच्छा॑ च नः सु॒म्नं ने॑षि ॥१२॥

sá tvám̐ na indra vájebhir dasasyá ca gātuyá ca | ácha ca naḥ sumnám̐ neshi || 12 || 21 ||

(१७) सप्तदशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः। (१-१३, १५) प्रथमादित्रयोदशर्चां पञ्चदश्याश्चेन्द्रः, (१४) चतुर्दश्याश्चेन्द्रो वास्तोष्पतिर्वा देवता। (१-१३) प्रथमादित्रयोदशर्चां गायत्री, (१४-१५) चतुर्दशी-पञ्चदश्योश्च प्रगाथः (चतुर्दश्या बृहती, पञ्चदश्याः सतोबृहती) छन्दसी॥

आ या॑हि सुषु॒मा हि त॒ इन्द्र॒ सोमं॒ पिबा॑ इ॒मम्। एदं ब॒र्हिः स॑दो॒ मम॑ ॥१॥
आ त्वा॑ ब्रह्म॒युजा॒ हरी॒ वह॑तामिन्द्र के॒शिना॑। उप॒ ब्रह्मा॑णि नः शृणु ॥२॥
ब्र॒ह्माण॑स्त्वा व॒यं यु॒जा सो॑म॒पामि॑न्द्र सो॒मिनः॑। सु॒ताव॑न्तो हवामहे ॥३॥
आ नो॑ याहि सु॒ताव॑तो॒ऽस्माकं॑ सुष्टु॒तीरुप॑। पिबा॒ सु शि॑प्रिन्नन्ध॑सः ॥४॥
आ ते॑ सिञ्चामि कु॒क्ष्योरनु॒ गात्रा॒ वि धा॑वतु। गृ॒भा॒य जि॒ह्वया॒ मधु॑ ॥५॥

17.

Á yahi sushumá hí ta índra sómam píbā imám | édám barhíḥ sado máma || 1 || á tvā brahmayúja hárī váhatam indra kesína | úpa bráhmaṇi naḥ sriṇu || 2 || brahmáṇas tvā vayám̐ yujá somapám indra somínaḥ | sutávanto havāmahe || 3 || á no yāhi sutávato 'smákam̐ sushṭutír úpa | píbā sú siprinn ándhasaḥ || 4 || á te siñcāmi kukshyór ánu gátrā ví dhāvatu | gribhāyá jihváyā mádhu || 5 || 22 ||

स्वा॒दुष्टे॑ अस्तु सं॒सुदे॒ मधु॑मान्त॒न्वे३॒ तव॑। सोमः॒ शम॑स्तु ते हृ॒दे ॥६॥

svādúsh ṭe astu samsúde mádhumān tanvè táva | sómaḥ sám astu te hridé || 6 ||

As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

17

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोम इन्द्र सर्पतु ॥७॥
तुविग्रीवो वपोदरः सुबाहुरन्धसो मदे । इन्द्रो वृत्राणि जिघ्नते ॥८॥
इन्द्र प्रेहि पुरस्त्वं विश्वस्येशान ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥
दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि । यजमानाय सुन्वते ॥१०॥

ayám u tvā vicarshaṇe jánīr ivābhí sáṃvṛitaḥ | prá sóma indra sarpatu || 7 || tuvigrívo vapódaraḥ subāhúr ándhaso máde | índro vṛitráṇi jighnate || 8 || índra préhi purás tváṃ víṣvasyéṣāna ójasā | vṛitráṇi vṛitrahañ jahi || 9 || dīrghás te astv aṅkuṣó yénā vásu prayáchasi | yájamānāya sunvaté || 10 || 23 ||

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥११॥
शाचिगो शाचिपूजनायं रणाय ते सुतः । आखण्डल प्र हूयसे ॥१२॥

ayáṃ ta indra sómo nípūto ádhi barhíshi | éhīm asyá drávā píba || 11 || ṣácigo ṣácipūjanāyáṃ ráṇāya te sutáḥ | ákhaṇḍala prá hūyase || 12 ||

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥
वास्तोष्पते ध्रुवा स्थूणांसत्रं सोम्यानाम् ।
द्रप्सो भेत्ता पुरां शश्वतीनामिन्द्रो मुनीनां सखा ॥१४॥

yás te ṣriṅgavṛisho napāt práṇapāt kuṇḍapáyyaḥ | ny àsmin dadhra á mánaḥ || 13 || vástosh pate dhruvá sthúṇáṅsatram somyánām | drapsó bhettá purám ṣáṣvatīnām índro múnīnāṃ sákhā || 14 ||

O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14

पृदाकुसानुर्यजतो गवेषण एकः सन्नभि भूयसः ।
भूर्णिमश्वं नयत्तुजा पुरो गृभेन्द्रं सोमस्य पीतये ॥१५॥

pṛídākusā-nur yajató gavéshaṇa ékaḥ sánn abhí bhū́yasaḥ | bhū́rṇim áṣvaṃ nayat tujá puró gṛibhéndraṃ sómasya pītáye || 15 || 24 ||

(१८) अष्टादशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य काण्व इरिम्बिठिर्ऋषिः । (१-३, ५, १०-२२) प्रथमादितृचस्य पञ्चम्या ऋचो दशम्यादित्रयोदशानाञ्चादित्याः, (४, ६-७) चतुर्थीषष्ठीसप्तमीनामदितिः, (८) अष्टम्या अश्विनौ, (९) नवम्याश्चाग्निसूर्यानिला देवताः । उष्णिक् छन्दः ॥

॥२५॥ इदं ह नूनमेषां सुम्नं भिक्षेत मर्त्यः । आदित्यानामपूर्व्यं सवीमनि ॥१॥
अनर्वाणो ह्येषां पन्था आदित्यानाम् । अदब्धाः सन्ति पायवः सुगेवृधः ॥२॥
तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।
शर्म यच्छन्तु सप्रथो यदीमहे ॥३॥
देवेभिर्देव्यदितेऽरिष्टभर्मन्ना गहि । स्मत्सूरिभिः पुरुप्रिये सुशर्मभिः ॥४॥
ते हि पुत्रासो अदितेर्विदुर्द्वेषांसि योतवे । अंहोश्चिदुरुचक्रयोऽनेहसः ॥५॥

18.

Idáṃ ha nūnám eshāṃ sumnám bhiksheta mártyaḥ ādityā́nām ápūrvyaṃ sávīmani || 1 || anarvā́ṇo hy èshām pánthā ādityā́nām | ádabdhāḥ sánti pāyávaḥ sugevṛídhaḥ || 2 || tát sú naḥ savitā́ bhágo váruṇo mitró aryamā́ | ṣárma yachantu sapráthο yád ímahe || 3 || devébhir devy adité 'rishṭabharmann ā́ gahi | smát sūríbhiḥ purupriye suṣárma-bhiḥ || 4 || té hí putrā́so áditer vidúr dvéshāṅsi yótave | aṅhóṣ cid urucákrayo 'nehásaḥ || 5 || 25 ||

O with the head uplifted as that of a serpent, O adorable, O the receiver of cattle, you alone can win over the multitude of opponents. With great insistence, the worshipper implores the resplendent Lord to accept and relish the devotional love offered by him like a loaded horse (by a halter). 15

18

Let the mortal now earnestly solicit unprecedented riches on this occasion of worship of these self-luminous stars (the suns). 1

The paths of these sun-rays are unobstructed and unopposed; may they yield us security and augment our happiness. 2

May the self-luminous stars, namely the Savitṛ, the Bhaga, the Varuṇa, the Mitra and the Aryaman, bestow upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may you come propitiously along with your offsprings, the divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep adversities far away. They are performers of great deeds and donors of security from sin. 5

अदि॑तिर्नो॒ दिवा॑ प॒शुमदि॑ति॒र्नक्त॒मद्व॑याः । अदि॑तिः पा॒त्वंह॑सः स॒दावृ॑धा ॥६॥
उ॒त स्या नो॒ दिवा॑ म॒तिरदि॑तिरू॒त्या ग॑मत् । सा शंता॑ति॒ मय॑स्कर॒दप॒ स्रिधः॑ ॥७॥
उ॒त त्या दैव्या॑ भि॒षजा॒ शं नः॑ करतो अ॒श्विना॑ ।
यु॒यु॒यातां॑मि॒तो रपो॒ अप॒ स्रिधः॑ ॥८॥
शम॒ग्निर॒ग्निभिः॑ कर॒च्छं न॑स्तपतु॒ सूर्यः॑ । शं वातो॑ वात्वर॒पा अप॒ स्रिधः॑ ॥९॥
अपामी॑वा॒मप॒ स्रिध॒मप॑ सेधत दु॒र्म॒तिम् । आदि॑त्यासो यु॒योत॑ना नो॒ अंह॑सः ॥१०॥

áditir no dívā paśúm áditir náktam ádvayāḥ | áditiḥ pātv áṁhasaḥ sadā́vṛidhā || 6 || utá syá no dívā matír áditir ūtyá gamat | sá śáṁtāti máyas karad ápa srídhaḥ || 7 || utá tyá daívyā bhishájā śáṃ naḥ karato aśvínā | yuyuyátām itó rápo ápa srídhaḥ || 8 || śám agnír agníbhiḥ karac cháṃ nas tapatu sū́ryaḥ | śáṃ vā́to vātv arapá ápa srídhaḥ || 9 || ápā́mīvām ápa srídham ápa sedhata durmatím | ádityāso yuyótanā no áṁhasaḥ || 10 || 26 ||

यु॒योता॒ शरु॑म॒स्मदाँ आदि॑त्यास उ॒ताम॑तिम् ।
ऋध॒ग्द्वेषः॑ कृणुत विश्ववेदसः ॥११॥
तत्सु नः॒ शर्म॑ यच्छ॒तादि॑त्या॒ यन्मुमो॑चति ।
एन॑स्वन्तं चि॒देन॑सः सुदानवः ॥१२॥
यो नः॒ कश्चि॒द्रिरि॑क्षति रक्ष॒स्त्वेन॒ मर्त्यः॑ । स्वैः ष एवै॑ रिरिषीष्ट॒ युर्जनः॑ ॥१३॥

yuyóta śárum asmád ā́ṅ ádityāsa utā́matim | ṛídhag dvéshaḥ kṛiṇuta viśvavedasaḥ || 11 || tát sú naḥ śárma yachatāditya yán múmocati | énasvantaṃ cid énasaḥ sudānavaḥ || 12 || yó naḥ káś cid rírikshati rakshastvéna mártyaḥ | svaíḥ shá évai ririshīshṭa yúr jánaḥ || 13 ||

May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13

समित्तमघमश्नवद्दुःशंसं मर्त्यं रिपुम् । यो अस्मत्रा दुर्हणावाँ उप द्वयुः ॥१४॥
पाकत्रा स्थन देवा हृत्सु जानीथ मर्त्यम् । उप द्वयुं चाद्वयुं च वसवः ॥१५॥

sám ít tám aghám
aşnavad duḥşáṅsam mártyaṃ ripúm | yó asmatrá durháṇā-
vāṅ úpa dvayúḥ || 14 || pākatrá sthana devā hṛitsú jānitha
mártyam | úpa dvayúṃ cádvayuṃ ca vasavaḥ || 15 || 27 ||

॥२८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामारे अस्मद्रपस्कृतम् ॥१६॥
ते नो भद्रेण शर्मणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥
तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

á şárma párvatanām ótāpáṃ vṛiṇīmahe | dyávākshamāré
asmád rápas kṛitam || 16 || té no bhadréṇa şármaṇa yush-
mákaṃ navá vasavaḥ | áti víşvani duritá pipartana || 17 ||
tucé tánāya tát sú no drāghīya áyur jīváse | ádityāsaḥ su-
mahasaḥ kṛiṇótana || 18 ||

यज्ञो हीळो वो अन्तर आदित्या अस्ति मृळत ।
युष्मे इद्वो अपि ष्मसि सजात्ये ॥१९॥
बृहद्वरूथं मरुतां देवं त्रातारमश्विना । मित्रमीमहे वरुणं स्वस्तये ॥२०॥
अनेहो मित्रार्यमन्नृवद्वरुण शंस्यम् । त्रिवरूथं मरुतो यन्त नश्छर्दिः ॥२१॥
ये चिद्धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर्जीवसे तिरेतन ॥२२॥

yajñó hīḷó vo ántara ádityā ásti
mṛiḷáta | yushmé íd vo ápi shmasi sajātyè || 19 || bṛihád vá-
rūtham marútāṃ deváṃ trātáram aşvínā | mitrám īmahe
váruṇaṃ svastáye || 20 || anehó mitrāryaman nṛivád varuṇa
şáṅsyam | trivárūtham maruto yanta naş chardíḥ || 21 || yé
cid dhí mṛityúbandhava ádityā mánavaḥ smási | prá sú na
áyur jīváse tiretana || 22 || 28 ||

May iniquity pervade that calumniating and hostile man who wishes to do us harm and who is treacherous towards us. 14

O divine bounties, you are supporter of those who are sincere. O lord of riches, you know the heart of each and every mortal, and distinguish between the single and double-minded. 15

We solicit the happiness of mountains and of waters. May heaven and earth remove iniquity far from us. 16

O lords of riches, may you convey us in your divine boat beyond all troubles and distress, and provide us auspicious felicity. 17

O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May you grant us happiness for we are bound to you by the ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds, of the twin-divines, of the sun, and the ocean, spacious dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a secure, excellent and praiseworthy dwelling place with a three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you graciously lengthen our lives so that we live long. 22

(१९) एकोनविंशं सूक्तम्

(१–३७) सप्तत्रिंशदृचस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । (१–३३) प्रथमादित्रयस्त्रिंशदृचामग्निः, (३४–३५) चतुस्त्रिंशीपञ्चत्रिंश्योरादित्याः, (३६–३७) षट्त्रिंशीसप्तत्रिंश्योश्च पौरुकुत्स्यस्य त्रसदस्योर्दानस्तुतिर्देवताः । (१–२६, २८–३३) प्रथमादिषड्विंशत्यृचामष्टाविंश्यादिषण्णां च प्रगाथः (विषमर्चां ककुप्, समर्चां सतोबृहती) (२७) सप्तविंश्या द्विपदा विराट्, (३४) चतुस्त्रिंश्या उष्णिक्, (३५) पञ्चत्रिंश्याः सतोबृहती, (३६) षट्त्रिंश्याः ककुप्, (३७) सप्तत्रिंश्याश्च पङ्क्तिश्छन्दांसि ॥

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥
विभूतरातिं विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम् ॥२॥
यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tám gūrdhayā svàrṇaram deváso devám aratím dadhanvire | devatrá havyám óhire || 1 || víbhūtarātim vipra citrásocisham agním īḷishva yantúram | asyá médhasya somyásya sobhare prém adhvaráya pū́rvyam || 2 || yájishṭham tvā vavṛimahe devám devatrá hótāram ámartyam | asyá yajñásya sukrátum || 3 ||

ऊर्जो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥४॥
यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये । यो नमसा स्वध्वरः ॥५॥

ūrjó nápātam subhágam sudī́ditim agním śréshṭhasocisham | sá no mitrásya váruṇasya só apám á sumnám yakshate diví || 4 || yáḥ samídhā yá áhutī yó védena dadáśa márto agnáye | yó námasā svadhvaráḥ || 5 || [illegible] ||

19

Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties. 1

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5

तस्येदर्वन्तो रंहयन्त आशवस्तस्य द्युम्नितमं यशः ।
न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥६॥
स्वग्नयो वो अग्निभिः स्याम सूनो सहस ऊर्जां पते । सुवीरस्त्वमस्मयुः ॥७॥

tásyéd árvanto raṅhayanta āṣávas tásya dyumnítamam yáṣaḥ | ná tám áṅho devákṛitam kútaṣ caná ná mártyakṛitam naṣat || 6 || svagnáyo vo agníbhiḥ syáma sūno sahasa ūrjām pate | suvíras tvám asmayúḥ || 7 ||

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥
सो अद्धा दाश्वध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः । स धीभिरस्तु सनिता ॥९॥
यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वद्भिः सनिता स विपन्युभिः स शूरैः सनिता कृतम् ॥१०॥

praṣáṅsamāno átithir ná mitríyo 'gní rátho ná védyaḥ | tvé kshémāso ápi santi sādhávas tvám rájā rayīṇám || 8 || só addhá dāṣvàdhvaró 'gne mártaḥ subhaga sá praṣáṅsyaḥ | sá dhībhí astu sánitā || 9 || yásya tvám ūrdhvó adhvaráya tíshṭhas kshayádvīraḥ sá sādhate | só árvadbhiḥ sánitā sá vipanyúbhiḥ sá ṣūraiḥ sánitā kṛitám || 10 || 30 ||

यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
हव्या वा वेविषद्विषः ॥११॥

yásyāgnír vápur gṛihé stómam cáno dádhīta viṣvávāryaḥ | havyá vā vévishad víshaḥ || 11 ||

—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him. 6

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 7

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 8

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 9

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 10

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature's bounties. 11

विप्रस्य वा स्तुवतः सहसो यहो मक्षूतमस्य रातिषु ।
अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥
यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
गिरा वाजिरशोचिषम् ॥१३॥
समिधा यो निशिती दाशददितिं धामभिरस्य मर्त्यः ।
विश्वेत्स धीभिः सुभगो जनाँ अति द्युम्नैरुद्न इव तारिषत् ॥१४॥
तदग्ने द्युम्नमा भर यत्सासहत्सदने कं चिदत्रिणम् ।
मन्युं जनस्य दूढ्यः ॥१५॥

víprasya vā stuvatáḥ sahaso yaho makshū́tamasya rātíshu | avódevam upárimartyam kṛidhi váso vividúsho vácaḥ || 12 || yó agníṃ havyádātibhir námobhir vā sudáksham āvívāsati | girā́ vājiráṣocisham || 13 || samídhā yó níṣitī dā́ṣad áditiṃ dhā́mabhir asya mártyaḥ | víṣvét sá dhībhíḥ subhágo jánāñ áti dyumnaír udná iva tārishat || 14 || tád agne dyumnám ā́ bhara yát sāsáhat sádane káṃ cid atríṇam | manyúṃ jánasya dūḍhyàḥ || 15 || 31 ||

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत्ते शवसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥
ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षसम् ।
विप्रासो देव सुक्रतुम् ॥१७॥

yéna cáshṭe váruṇo mitró aryamā́ yéna nā́satyā bhágaḥ | vayáṃ tát te ṣávasā gātuvíttamā índratvotā vidhemahi || 16 || té ghéd agne svādhyò yé tvā vipra nidadhiré nṛicákshasam | víprāso deva sukrátum || 17 ||

O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12

He, who propitiates the powerful and quick radiating fire-divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splenderous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17

त इद्वेदिं सुभग त आहुतिं ते सोतुं चक्रिरे दिवि ।
त इद्वाजेभिर्जिग्युर्महद्धनं ये त्वे कामं न्येरिरे ॥१८॥
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः ।
भद्रा उत प्रशस्तयः ॥१९॥
भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहः ।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥२०॥

tá íd védiṃ subhaga tá áhutiṃ té sótuṃ cakrire diví | tá íd vájebhir jigyur mahád dhánaṃ yé tvé kámaṃ nyeriré || 18 || bhadró no agnír áhuto bhadrá rātíḥ subhaga bhadró adhvaráḥ | bhadrá utá práṣastayaḥ || 19 || bhadrám mánaḥ kriṇushva vṛitratúrye yénā samátsu sāsáhaḥ | áva sthirá tanuhi bhúri ṣárdhatāṃ vanémā te abhíshṭibhiḥ || 20 || ३२ ||

॥३३॥

ईळे गिरा मनुर्हितं यं देवा दूतमरतिं न्येरिरे ।
यजिष्ठं हव्यवाहनम् ॥२१॥
तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यग्नये ।
यः पिंशते सूनृताभिः सुवीर्यमग्निर्घृतेभिराहुतः ॥२२॥
यदी घृतेभिराहुतो वाशीमग्निर्भरत उच्चाव च ।
असुर इव निर्णिजम् ॥२३॥

iḷe girá mánurhitaṃ yáṃ devá dūtám aratíṃ nyeriré | yájishṭhaṃ havyaváhanam || 21 || tigmájambhāya táruṇāya rájate práyo gāyasy agnáye | yáḥ piṅṣáte sūnṛítābhiḥ suvíryam agnír ghṛitébhir áhutaḥ || 22 || yádī ghṛitébhir áhuto vásīm agnír bhárata úc cáva ca | ásura iva nirṇíjam || 23 ||

O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23

यो हव्यान्यैरयता मनुर्हितो देव आसा सुगन्धिना ।
विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥
यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
सहसः सूनवाहुत ॥२५॥

yó havyā́ny aírayatā mánurhito devá āsā́ sugandhínā | vívāsate vā́ryāṇi svadhvaró hótā devó ámartyaḥ || 24 || yád agne mártyas tvám syā́m ahám mitramaho ámartyaḥ | sáhasaḥ sūnav āhuta || 25 || ३३ ||

न त्वा रासीयाभिशस्तये वसो न पापत्वाय सन्त्य ।
न मे स्तोतामतीवा न दुर्हितः स्यादग्ने न पापया ॥२६॥
पितुर्न पुत्रः सुभृतो दुरोण आ देवाँ एतु प्र णो हविः ॥२७॥
तवाहमग्न ऊतिभिर्नेदिष्ठाभिः सचेय जोषमा वसो ।
सदा देवस्य मर्त्यः ॥२८॥
तव क्रत्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
त्वामिदाहुः प्रमतिं वसो ममाग्ने हर्षस्व दातवे ॥२९॥
प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजभर्मभिः ।
यस्य त्वं सख्यमावरः ॥३०॥

ná tvā rāsīyābhíśastaye vaso ná pāpatvā́ya santya | ná me stotā́matīvā́ ná dúrhitaḥ syā́d agne ná pāpáyā || 26 || pitúr ná putráḥ súbhṛito duroṇá ā́ devā́ñ etu prá ṇo havíḥ || 27 || távāhám agna ūtíbhir nédishṭhābhiḥ saceya jósham ā́ vaso | sádā devásya mártyaḥ || 28 || táva krátvā saneyaṃ táva rātíbhir ágne táva práśastibhiḥ | tvā́m íd āhuḥ prámatiṃ vaso mamā́gne hárshasva dā́tave || 29 || prá só agne távotíbhiḥ suvī́rābhis tirate vā́jabharmabhiḥ | yásya tváṃ sakhyám āvárah || 30 || ३४ ||

He, the divine, who is the benefactor of man, the conveyor of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30

॥३'५॥

तव॑ द्र॒प्सो नील॑वान्वा॒श ऋ॒त्विय॒ इन्धा॑नः सिष्ण॒वा द॑दे ।
त्वं म॒हीना॑मु॒षसा॑मसि प्रि॒यः क्ष॒पो वस्तु॑षु राजसि ॥३१॥
तमा॑गन्म॒ सोभ॑रयः स॒हस्र॑मुष्कं स्वभि॒ष्टिमव॑से ।
स॒म्राजं॒ त्रास॑दस्यवम् ॥३२॥
यस्य॑ ते अग्ने अ॒न्ये अ॒ग्नय॑ उप॒क्षितो॑ व॒या इ॑व ।
विपो॒ न द्यु॒म्ना नि यु॑वे॒ जना॑नां॒ तव॑ क्ष॒त्राणि॑ व॒र्धय॑न् ॥३३॥

táva drapsó nílavān vāśá ritvíya índhānaḥ sishṇav á dade | tvám mahīnám ushásām asi priyáḥ kshapó vástushu rājasi || 31 || tám áganma sóbharayaḥ sahásramushkaṃ svabhishṭím ávase | samrájaṃ trásadasyavam || 32 || yásya te agne anyé agnáya upakshíto vayá iva | vípo ná dyumná ní yuve jánānāṃ táva kshatráṇi vardháyan || 33 ||

यमा॑दित्यासो अद्रुहः पा॒रं नय॑थ॒ मर्त्य॑म् ।
म॒घोनां॒ विश्वे॑षां सुदानवः ॥३४॥
यू॒यं रा॑जानः॒ कं चि॑च्चर्षणीसहः॒ क्षय॑न्तं॒ मानु॑षाँ॒ अनु॑ ।
व॒यं ते वो॒ वरु॑ण॒ मित्रार्य॑म॒न्त्स्यामेदृ॒तस्य॑ र॒थ्यः॑ ॥३५॥
अदा॑न्मे पौरुकु॒त्स्यः प॑ञ्चा॒शतं॑ त्र॒सद॑स्युर्व॒धूना॑म् ।
मंहि॑ष्ठो अ॒र्यः सत्प॑तिः ॥३६॥
उ॒त मे॑ प्र॒यियो॑र्व॒यियोः॑ सु॒वास्त्वा॒ अधि॒ तुग्व॑नि ।
ति॒सृ॒णां स॑प्तती॒नां श्या॒वः प्र॑णे॒ता भु॑व॒द्वसु॒र्दिया॑नां॒ पतिः॑ ॥३७॥

yám ādityāso adruhaḥ pāráṃ náyatha mártyam | maghónāṃ víśveshāṃ sudānavaḥ || 34 || yūyáṃ rājānaḥ káṃ cic carshaṇīsahaḥ ksh   ayantam mánushāñ ánu | vayáṃ te vo varuṇa mítrāryaman syāméd ritásya rathyàḥ || 35 || ádān me paurukutsyáḥ pañcāśátaṃ trasádasyur vadhúnām | máṅhishṭho aryáḥ sátpatiḥ || 36 || utá me prayíyor vayíyoḥ suvástvā ádhi túgvani | tisṛīṇám saptatīnáṃ śyāváḥ praṇetá bhuvad vásur díyānām pátiḥ || 37 || 35 ||

O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Vāruna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificient Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37

(२०) विंशं सूक्तम्

(१-२६) षड्विंशत्यृचस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । मरुतो देवताः । प्रगाथः (विषमर्चा ककुप्, समर्चा सतोबृहती) छन्दः ॥

॥१६॥ आ गन्ता मा रिषण्यत प्रस्थावानो मापं स्थाता समन्यवः ।
स्थिरा चिन्नमयिष्णवः ॥१॥
वीळुपविभिर्मरुत ऋभुक्षण आ रुद्रासः सुदीतिभिः ।
इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोभरीयवः ॥२॥
विद्मा हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।
विष्णोरेषस्य मीळ्हुषाम् ॥३॥

20.

Ā́ gantā má rishaṇyata prásthāvāno mā́pa sthātā samanyavaḥ | sthirá cin namayishṇavaḥ || 1 || vīḷupavíbhir maruta ṛibhukshaṇa ā́ rudrāsaḥ sudītíbhiḥ | ishá no adyá gatā puruspṛiho yajñám ā́ sobharīyávaḥ || 2 || vidmá hí rudríyāṇām súshmam ugrám marútāṃ śímīvatām | víshṇor eshásya mīḷhúshām || 3 ||

वि द्वीपानि पापतन्तिष्ठद्दुच्छुनोभे युजन्त रोदसी ।
प्र धन्वान्यैरत शुभ्रखादयो यदेजथ स्वभानवः ॥४॥
अच्युता चिद्वो अज्मन्ना नानदति पर्वतासो वनस्पतिः ।
भूमिर्यामेषु रेजते ॥५॥

ví dvīpā́ni pā́patan tíshṭhad duchúnobhé yujanta ródasī | prá dhánvāny airata śubhrákhādayo yád éjatha svabhānavaḥ || 4 || ácyutā cid vo ájmann ā́ nā́nadati párvatāso vánaspátiḥ | bhū́mir yā́meshu rejate || 5 || ✻ ||

20

O swift-travellers, like-spirited, benders of most rigid solid things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital cosmic forces, come to us with your brilliant, strongwheeled chariots. O invoked by all, well-disposed to benefactors, come today to bless our sacred works with abundant food. 2

We know the vigorous might of the offsprings of the cosmic vital forces, the cloud-bearing winds, the shedders of the diffusive rain. 3

When they decked with bright weapons and shining with their own lustre burst forth on the islands, even the firm set (trees) tremble. They agitate both heaven and earth, urge on the waters and cause to tremble whatever they approach. 4

At your approach the unprecipitated mountains and trees resound. The earth trembles at their coming. 5

॥३७॥

अमा॑य वो मरुतो॒ यात॑वे॒ द्यौर्जिही॑त॒ उत्त॑रा बृ॒हत् ।
यत्रा॒ नरो॒ देदि॑शते त॒नूष्वा त्वक्षां॑सि बा॒ह्वोज॑सः ॥६॥
स्व॒धामनु॒ श्रियं॒ नरो॒ महि॑ त्वे॒षा अम॑वन्तो॒ वृष॑प्सवः ।
वह॑न्ते॒ अह्रु॑तप्सवः ॥७॥
गोभि॑र्वा॒णो अ॑ज्यते॒ सोभ॑रीणां॒ रथे॒ कोशे॑ हिर॒ण्यये॑ ।
गोब॑न्धवः सुजा॒तास॑ इ॒षे भु॒जे म॒हान्तो॑ नः॒ स्पर॑से॒ नु ॥८॥
प्रति॑ वो वृषदञ्जयो॒ वृष्णे॒ शर्धा॑य॒ मारु॑ताय भरध्वम् ।
ह॒व्या वृष॑प्रयाव्णे ॥९॥
वृष॒णश्वे॑न मरुतो॒ वृष॑प्सुना॒ रथे॑न॒ वृष॑नाभिना ।
आ श्ये॒नासो॒ न प॒क्षिणो॒ वृथा॑ नरो ह॒व्या नो॑ वी॒तये॑ गत ॥१०॥

ámāya vo maruto yátave dyaúr jíhīta úttarā bṛihát | yátra náro dédiṣate tanúshv á tvákshāṅsi bāhvójasaḥ || 6 || svadhám ánu ṣríyaṃ náro máhi tveshá ámavanto vṛíshapsavaḥ | váhante áhrutapsavaḥ || 7 || góbhir vāṇó ajyate sóbharīṇāṃ ráthe kóṣe hiraṇyáye | góbandhavaḥ sujātása ishe bhujé mahánto na spárase nú || 8 || práti vo vṛishadañjayo vṛíshṇe ṣárdhāya márutāya bharadhvam | havyá vṛíshaprayāvṇe || 9 || vṛishaṇaṣvéna maruto vṛíshapsunā ráthena vṛíshanābhinā | á ṣyenáso ná pakshíṇo vṛíthā naro havyá no vītáye gata || 10 || [37] ||

॥३८॥

स॒मा॒नम॒ञ्ज्ये॑षां॒ वि भ्रा॑जन्ते रु॒क्मासो॒ अधि॑ बा॒हुषु॑ । दवि॑द्युतत्यृ॒ष्टयः॑ ॥११॥
त उ॒ग्रासो॒ वृष॑ण उ॒ग्रबा॑हवो॒ नकि॑ष्ट॒नूषु॑ येतिरे ।
स्थि॒रा धन्वा॒न्यायु॑धा॒ रथे॑षु॒ वोऽनी॑के॒ष्वधि॒ श्रियः॑ ॥१२॥

samānám añjy èshāṃ ví bhrājante rukmáso ádhi bāhúshu | dávidyutaty ṛishṭáyaḥ || 11 || tá ugráso vṛíshaṇa ugrábāhavo nákish ṭanúshu yetire | sthirá dhánvāny áyudhā rátheshu vó 'nīkeshv ádhi ṣríyaḥ || 12 ||

At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12

येषामर्णो न सप्रथो नाम त्वेषं शश्वतामेकमिद्भुजे ।
वयो न पित्र्यं सहः ॥१३॥
तान्वन्दस्व मरुतस्ताँ उप स्तुहि तेषां हि धुनीनाम् ।
अराणां न चरमस्तदेषां दाना मह्ना तदेषाम् ॥१४॥
सुभगः स व ऊतिष्वास पूर्वासु मरुतो व्युष्टिषु ।
यो वा नूनमुतासति ॥१५॥

yéshām árṇo ná sapra'tho náma tveshám ṣáṣvatām ékam íd bhujé | váyo ná pítryam sáhaḥ || 13 || tán vandasva marútas táñ úpa stuhi téshām hí dhúnīnām | aráṇām ná caramás tád eshām dānā́ mahnā́ tád eshām || 14 || subhágaḥ sá va ūtíshv ása pū́rvāsu maruto vyùshṭishu | yó vā nūnám utā́sati || 15 || ३८ ||

॥३९॥ यस्य वा यूयं प्रति वाजिनो नर आ हव्या वीतये गथ ।
अभि ष द्युम्नैरुत वाजसातिभिः सुम्ना वो धूतयो नशत् ॥१६॥
यथा रुद्रस्य सूनवो दिवो वशन्त्यसुरस्य वेधसः । युवानस्तथेदसत् ॥१७॥
ये चार्हन्ति मरुतः सुदानवः स्मन्मीळ्हुषश्चरन्ति ये ।
अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम् ॥१८॥
यून ऊ षु नविष्ठया वृष्णः पावकाँ अभि सोभरे गिरा ।
गाय गा इव चर्कृषत् ॥१९॥

yásya vā yūyám práti vājíno nara ā́ havyā́ vītáye gathá | abhí shá dyumnaír utá vā́jasātibhiḥ sumnā́ vo dhūtayo naṣat || 16 || yáthā rudrásya sūnávo divó váṣanty ásurasya vedhásaḥ | yúvānas táthéd asat || 17 || yé cárhanti marútaḥ sudā́navaḥ smán mīḷhúshaṣ cáranti yé | átaṣ cid ā́ na úpa vásyasā hṛidā́ yúvāna ā́ vavṛidhvam || 18 || yū́na ū shú návishṭhayā vṛíshṇaḥ pāvakā́ñ abhí sobhare girā́ | gā́ya gā́ iva cárkṛishat || 19 ||

The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their car. That is why, their gifts are so munificient. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19

साहा ये सन्ति मुष्टिहेव हव्यो विश्वासु पृत्सु होतृषु ।
वृष्णश्चन्द्रान्न सुश्रवस्तमान्गिरा वन्दस्व मरुतो अह ॥२०॥

sāhā́ yé sánti mushṭihéva há-
vyo víṣvāsu pritsú hótrishu | vríshṇas candrā́n ná suṣrá-
vastamān girā́ vándasva marúto áha || 20 || 39 ||

॥४०॥ गावश्चिद्घा समन्यवः सजात्येन मरुतः सबन्धवः ।
रिहते ककुभो मिथः ॥२१॥
मर्तश्चिद्वो नृतवो रुक्मवक्षस उप भ्रातृत्वमायति ।
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निध्रुवि ॥२२॥
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥२३॥
याभिः सिन्धुमवथ याभिस्तूर्वथ याभिर्दशस्यथा क्रिविम् ।
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥
यत्सिन्धौ यदसिक्न्यां यत्समुद्रेषु मरुतः सुबर्हिषः ।
यत्पर्वतेषु भेषजम् ॥२५॥

gā́vaṣ cid ghā samanyavaḥ sajātyèna marutaḥ sában-
dhavaḥ | rihaté kakúbho mitháḥ || 21 || mártaṣ cid vo nṛi-
tavo rukmavakshasa úpa bhrātṛitvám ā́yati | ádhi no gāta
marutaḥ sádā hí va āpitvám ásti nídhruvi || 22 || máruto
mā́rutasya na ā́ bheshajásya vahatā sudānavaḥ | yūyám
sakhāyaḥ saptayaḥ || 23 || yā́bhiḥ síndhum ávatha yā́bhis
tū́rvatha yā́bhir daṣasyáthā krívim | máyo no bhūtotíbhir
mayobhuvaḥ ṣivā́bhir asacadvishaḥ || 24 || yát síndhau yád
ásiknyām yát samudréshu marutaḥ subarhishaḥ | yát párva-
teshu bheshajám || 25 ||

Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and with which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25

विश्वं पश्यन्तो बिभृथा तनूष्वा तेना नो अधि वोचत ।
क्षमा रपो मरुत आतुरस्य न इष्कर्ता विह्रुतं पुनः ॥२६॥

víṣvam páṣyanto bibhṛithā tanúshv á ténā no ádhi vocata | kshamá rápo maruta áturasya na íshkartā víhrutam púnaḥ || 26 || 40 ||

[अथ चतुर्थोऽनुवाकः ॥] (२१) एकविंशं सूक्तम्

(१–१८) अष्टादशर्चस्यास्य सूक्तस्य काण्वः सोमरिर्ऋषिः । (१–१६) प्रथमादिषोडशर्चामिन्द्रः, (१७–१८) सप्तदश्यष्टादश्योश्च चित्रस्य दानस्तुतिर्देवते । प्रगाथः (विषमर्चा ककुप्, समर्चा सतोबृहती) छन्दः ॥

॥१॥ वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः ।
वाजे चित्रं हवामहे ॥१॥
उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्ध्यवितारं ववृमहे सखाय इन्द्र सानसिम् ॥२॥
आ याहीम इन्दवोऽश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥३॥
वयं हि त्वा बन्धुमन्तमबन्धवो विप्रास इन्द्र येमिम ।
या ते धामानि वृषभ तेभिरा गहि विश्वेभिः सोमपीतये ॥४॥
सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे ।
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvām apūrvya sthūráṃ ná kác cid bháranto 'vasyávaḥ | váje citráṃ havāmahe || 1 || úpa tvā kármann ūtáye sá no yúvográṣ cakrāma yó dhṛishát | tvám íd dhy àvitáram vavṛimáhe sákhāya indra sānasím || 2 || á yāhīmá índavó 'ṣvapate gópata úrvarāpate | sómaṃ somapate piba || 3 || vayáṃ hí tvā bándhumantam abandhávo víprāsa indra yemimá | yá te dhámāni vṛishabha tébhir á gahi víṣvebhiḥ sómapītaye || 4 || sídantas te váyo yathā góṣrīte mádhau madiré vivákshaṇe | abhí tvám indra nonumaḥ || 5 || 1 ||

O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5

॥२॥ अच्छा च त्वैना नमसा वदामसि किं मुहुश्चिद्वि दीधयः ।
सन्ति कामासो हरिवो दुदिष्ट्वं स्मो वयं सन्ति नो धियः ॥६॥
नूत्ना इदिन्द्र ते वयमूती अभूम नहि नू ते अद्रिवः ।
विद्मा पुरा परीणसः ॥७॥
विद्मा सखित्वमुत शूर भोज्य१मा ते ता वज्रिन्नीमहे ।
उतो समस्मिन्ना शिशीहि नो वसो वाजे सुशिप्र गोमति ॥८॥
यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।
सखाय इन्द्रमूतये ॥९॥
हर्यश्वं सत्पतिं चर्षणीसहं स हि ष्मा यो अमन्दत ।
आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा शतम् ॥१०॥

áchā ca tvainá námasa vádāmasi kím múhuṣ cid ví dīdhayaḥ | sánti kámāso harivo dadísh ṭváṃ smó vayáṃ sánti no dhíyaḥ || 6 || nútnā íd indra te vayám ūtí abhūma nahí nú te adrivaḥ | vidmá purā párīṇasaḥ || 7 || vidmá sakhitvám utá ṣūra bhojyàm ā́ te tá vajrinn īmahe | utó samasminn á ṣiṣīhi no vaso vā́je suṣipra gómati || 8 || yó na idám-idam purā́ prá vásya ānināya tám u va stushe | sákhāya índram ūtáye || 9 || háryaṣvaṃ sátpatiṃ carshaṇīsáhaṃ sá hi shmā yó ámandata | á tú naḥ sá vayati gávyam áṣvyam stotṛ́bhyo maghávā ṣatám || 10 || २ ||

॥३॥ त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि ।
संस्थे जनस्य गोमतः ॥११॥
जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दूढ्यः ।
नृभिर्वृत्रं हन्याम शूशुयाम चावेरिन्द्र प्र णो धियः ॥१२॥

tváyā ha svid yujá vayáṃ práti ṣvasántaṃ vṛishabha bruvīmahi | saṃsthé jánasya gómataḥ || 11 || jáyema kāré puruhūta kāríṇo 'bhí tishṭhema dūḍhyàḥ | nṛíbhir vṛitráṃ hanyáma ṣūṣuyáma cáver indra prá ṇo dhíyaḥ || 12 ||

We repeat to you our praises with reverential prayer. Why do you still hesitate ? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of exellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that exellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥१३॥
नकी रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥१४॥
मा ते अमाजुरो यथा मूरास इन्द्र सख्ये त्वावतः ।
नि षदाम सचा सुते ॥१५॥

abhrā-
trivyó aná tvám ánapir indra janúshā sanád asi | yudhéd āpitvám ichase || 13 || nákī revántam sakhyáya vindase píyanti te surāṣvaḥ | yadá kriṇóshi nadanúm sám ūhasy ád ít pitéva hūyase || 14 || má te amājúro yathā mūrása indra sakhyé tvávataḥ | ní shadāma sácā sutè || 15 || ३ ||

मा ते गोदत्र निरराम राधस इन्द्र मा ते गृहामहि ।
दृळ्हा चिदर्यः प्र मृशाभ्या भर न ते दामान आदभे ॥१६॥
इन्द्रो वा घेदियन्मघं सरस्वती वा सुभगा ददिर्वसु ।
त्वं वा चित्र दाशुषे ॥१७॥
चित्र इद्राजा राजका इदन्यके यके सरस्वतीमनु ।
पर्जन्य इव ततनद्धि वृष्ट्या सहस्रमयुता ददत् ॥१८॥

má te godatra nír arāma rádhasa índra má te grihamahi | driḷhá cid aryáḥ prá mriṣabhy á bhara má te dāmána ādábhe || 16 || índro vā ghéd íyan maghám sárasvatī vā subhágā dadír vásu | tvám vā citra dāṣúshe || 17 || citra íd rájā rājaká íd anyaké yaké sárasvatīm ánu | parjánya iva tatánad dhí vrishṭyá sahásram ayútā dádat || 18 || ४ ||

O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18

(२२) द्वाविंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य काण्वः सोभरिर्ऋषिः । अश्विनौ देवते । (१-६) प्रथमादिषडृचां प्रगाथः (विषमा बृहती, समा सतोबृहती). (७) सप्तम्या बृहती. (८) अष्टम्या अनुष्टुप्, (९-१०.१३-१८) नवमीदशम्योस्त्रयोदश्यादिषण्णां च ककुभः प्रगाथः (विषमा ककुप्, समा सतोबृहती), (११) एकादश्याः ककुप्, (१२) द्वादश्याश्च मध्येज्योतिस्त्रिष्टुप् छन्दांसि ॥

ओ त्यमह्व आ रथमद्या दंसिष्ठमूतये ।
यमश्विना सुहवा रुद्रवर्तनी आ सूर्यायै तस्थथुः ॥१॥
पूर्वापुषं सुहवं पुरुस्पृहं भुज्युं वाजेषु पूर्व्यम् ।
सचनावन्तं सुमतिभिः सोभरे विद्वेषसमनेहसम् ॥२॥

22.

Ó tyám ahva á rátham adyá dáṅsishṭham ūtáye | yám aṣvinā suhavā rudravartanī á sūryáyai tasthāthuḥ || 1 || pūrvāpúshaṃ suhávam puruspṛíham bhujyúṃ vájeshu púrvyam | sacanávantaṃ sumatíbhiḥ sobhare vídveshasam anehásam || 2 ||

इह त्या पुरुभूतमा देवा नमोभिरश्विना ।
अर्वाचीना स्ववसे करामहे गन्तारा दाशुषो गृहम् ॥३॥
युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिषण्यति ।
अस्माँ अच्छा सुमतिर्वां शुभस्पती आ धेनुरिव धावतु ॥४॥
रथो यो वां त्रिवन्धुरो हिरण्याभीशुरश्विना ।
परि द्यावापृथिवी भूषति श्रुतस्तेन नासत्या गतम् ॥५॥

ihá tyá purubhútamā devá námobhir aṣvínā | arvācīná sv ávase karāmahe gántārā dāṣúsho gṛihám || 3 || yuvó ráthasya pári cakrám īyata īrmányád vām ishaṇyati | asmáñ áchā sumatír vāṃ subhas patī á dhenúr iva dhāvatu || 4 || rátho yó vaṃ trivandhuró híraṇyābhīṣur aṣvinā | pári dyávāpṛithiví bhúshati ṣrutás téna nāsatyá gatam || 5 || 5 ||

22

I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5

दृशस्यन्ता मनवे पूर्व्यं दिवि यवं वृकेण कर्षथः ।
ता वामद्य सुमतिभिः शुभस्पती अश्विना प्र स्तुवीमहि ॥६॥
उप नो वाजिनीवसू यातमृतस्य पथिभिः ।
येभिस्तृक्षिं वृषणा त्रासदस्यवं महे क्षत्राय जिन्वथः ॥७॥

dasasyántā mánave pūrvyám diví yávam vríkeṇa karshathaḥ | tā́ vām adyá sumatíbhiḥ subhas pati ásvinā prá stuvīmahi || 6 || úpa no vājinīvasū yātám ritásya pathíbhiḥ | yébhis trikshím vrishaṇā trasadasyavám mahé kshatrā́ya jínvathaḥ || 7 ||

अयं वामद्रिभिः सुतः सोमो नरा वृषण्वसू ।
आ यातं सोमपीतये पिबतं दाशुषो गृहे ॥८॥
आ हि रुहतमश्विना रथे कोशे हिरण्यये वृषण्वसू ।
युञ्जाथां पीवरीरिषः ॥९॥

ayám vām ádribhiḥ sutáḥ sómo narā vrishaṇvasū | ā́ yātaṃ sómapītaye píbataṃ dāsúsho grihé || 8 || ā́ hí ruhátam asvinā ráthe kóse hiraṇyáye vrishaṇvasū | yuñjāthām pī́varīr íshaḥ || 9 ||

याभिः पक्थमवथो याभिरध्रिगुं याभिर्बभ्रुं विजोषसम् ।
ताभिर्नो मक्षू तूयमश्विना गतं भिषज्यतं यदातुरम् ॥१०॥

yā́bhiḥ pakthám ávatho yā́bhir ádhrigum yā́bhir babhrúm víjoshasam | tā́bhir no makshú tū́yam asvinā́ gatam bhishajyátam yád ā́turam || 10 || ० ||

O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10

॥७॥

यदध्रिगावो अध्रिगू इदा चिदह्नो अश्विना हवामहे ।
वयं गीर्भिर्विपन्यवः ॥११॥
ताभिरा यातं वृषणोप मे हवं विश्वप्सुं विश्ववार्यम् ।
इषा मंहिष्ठा पुरुभूतमा नरा याभिः क्रिविं वावृधुस्ताभिरा गतम् ॥१२॥
ताविदा चिदहानां तावश्विना वन्दमान उप ब्रुवे ।
ता ऊ नमोभिरीमहे ॥१३॥
ताविद्दोषा ता उषसि शुभस्पती ता यामन्रुद्रवर्तनी ।
मा नो मर्ताय रिपवे वाजिनीवसू परो रुद्रावति ख्यतम् ॥१४॥
आ सुग्म्याय सुग्म्यं प्राता रथेनाश्विना वा सक्षणी ।
हुवे पितेव सोभरी ॥१५॥

yád ádhrigāvo ádhrigū idá cid áhno asvína hávāmahe | vayáṃ gīrbhír vipanyávaḥ || 11 || tábhir á yātaṃ vṛishaṇópa me hávaṃ visvápsuṃ visvávāryam | ishá máṅhishṭhā puru-bhūtamā narā yábhiḥ krívim vāvṛidhús tábhir á gatam || 12 || táv idá cid áhānāṃ táv asvínā vándamāna úpa bruve | tá u námobhir īmahe || 13 || táv íd doshá tá ushási subhás pátī tá yáman rudrávartanī | má no mártaya ripáve vājinī-vasū paró rudrāv áti khyatam || 14 || á súgmyāya súgmyam prātá ráthenāsvínā vā sakshánī | huvé pitéva sóbharī || 15 || 7 ||

॥८॥

मनोजवसा वृषणा मदच्युता मक्षुंगमाभिरूतिभिः ।
आरात्ताच्चिद्भूतमस्मे अवसे पूर्वीभिः पुरुभोजसा ॥१६॥
आ नो अश्वावदश्विना वर्तिर्यासिष्टं मधुपातमा नरा ।
गोमद्दस्रा हिरण्यवत् ॥१७॥

mánojavasā vṛishaṇā madacyutā makshuṃgamábhir ūtí-bhiḥ | āráttāc cid bhūtam asmé ávase pūrvíbhiḥ purubho-jasā || 16 || á no ásvāvad asvinā vartír yāsishṭam madhu-pātamā narā | gómad dasrā híraṇyavat || 17 ||

We, the dedicated chanters, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17

सुप्रावर्गं सुवीर्यं सुष्ठु वार्यमनाधृष्टं रक्षस्विना ।
अस्मिन्ना वामायाने वाजिनीवसू विश्वा वामानि धीमहि ॥१८॥

suprāvargáṃ suvíryaṃ sushṭhú váryam ánādhṛishṭaṃ rakshasvínā | asmínn á vām āyáne vājinīvasū víśvā vāmáni dhīmahi || 18 || 8 ||

(२३) त्रयोविंशं सूक्तम्

(१–३०) त्रिंशदृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः । अग्निर्देवता । उष्णिक् छन्दः ॥

ईळिष्वा हि प्रतीव्यं यजस्व जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥१॥
दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा । उत स्तुषे विष्पर्धसो रथानाम् ॥२॥
येषामाबाध ऋग्मिय इषः पृक्षश्च निग्रभे । उपविदा वह्निर्विन्दते वसु ॥३॥
उदस्य शोचिरस्थाद्दीदियुषो व्यजरम् । तपुर्जम्भस्य सुद्युतो गणश्रियः ॥४॥
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिख्या भासा बृहता शुशुक्वनिः ॥५॥

23.

Íḷishvā hí pratīvyàṃ yájasva jātávedasam | carishṇúdhūmam ágṛibhītaśocisham || 1 || dāmánaṃ viśvacarshaṇe 'gníṃ viśvamano girá | utá stushe víshpardhaso ráthānam || 2 || upa-yéshām ābādhá ṛigmíya isháḥ prikshás ca nigrábhe | upa-vídā váhnir vindate vásu || 3 || úd asya śocír asthād dīdi-yúsho vy àjáram | tápurjambhasya sudyúto gaṇaśríyaḥ || 4 || úd u tishṭha svadhvara stávāno devyá kṛipá | abhikhyá bhāsá bṛihatá śuśukvániḥ || 5 || 9 ||

May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees. 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celesti[al] lustre. Verily, you are radiant with lofty splendour. 5

॥१०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो बभूथ हव्यवाहनः ॥६॥
अग्निं वः पूर्व्यं हुवे होतारं चर्षणीनाम् । तमया वाचा गृणे तमु वः स्तुषे ॥७॥
यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयन्त इत् । मित्रं न जने सुधितमृतावनि ॥८॥
ऋतावानमृतायवो यज्ञस्य साधनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥
अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विक्ष्वा यशस्तमः ॥१०॥

ágne yāhí suṣastíbhir havyá júhvana ānushák | yátha dūtó babhū́tha havyavā́hanaḥ || 6 || agním vaḥ pūrvyáṃ huve hótāraṃ carshaṇīnā́m | tám ayā́ vācā́ gṛiṇe tám u va stushe || 7 || yajnébhir ádbhutakratuṃ yáṃ kṛipá sūdáyanta it | mitráṃ ná jáne súdhitam ṛitávani || 8 || ṛitávānam ritāyavo yajñásya sádhanaṃ girā́ | úpo enaṃ jujushur námasas padé || 9 || áchā no angirastamaṃ yajñáso yantu saṃyátaḥ | hótā yó ásti viksov ā́ yaṣástamaḥ || 10 || 10 ||

॥११॥ अग्ने तव त्ये अजरेन्धानासो बृहद्भाः । अश्वा इव वृषणस्तविषीयवः ॥११॥
स त्वं न ऊर्जां पते रयिं रास्व सुवीर्यम् । प्राव नस्तोके तनये समत्स्वा ॥१२॥
यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशि ।
विश्वेदग्निः प्रति रक्षांसि सेधति ॥१३॥

agne táva tyé ajaréndhānāso bṛihád bháḥ | áṣvā iva vṛishaṇas tavishīyávaḥ || 11 || sá tváṃ na ū́rjām pate rayíṃ rāsva suvī́ryam | práva nas toké tánaye samátsv á || 12 yád vā́ u viṣpátiḥ ṣitáḥ súprīto mánusho viṣí | viṣvéd agníḥ práti rákshāṅsi sedhati || 13 ||

O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations. 6

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you. 7

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplisher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles. 12

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you. 13

श्रुष्ट्य॑ग्ने॒ नव॑स्य मे॒ स्तोम॑स्य वीर विश्पते ।
नि मा॒यिन॒स्तपु॑षा र॒क्षसो॑ दह ॥१४॥
न तस्य॑ मा॒यया॑ च॒न रि॒पुरी॑शीत॒ मर्त्यः॑ । यो अ॒ग्नये॑ द॒दाश॑ ह॒व्यदा॑तिभिः ॥१५॥

srushṭy ágne návasya me stómasya vīra vispate | ní māyínas tápushā raksháso daha || 14 || ná tásya māyáyā caná ripúr īsīta mártyaḥ | yó agnáye dadása havyádātibhiḥ || 15 || 11 ||

॥१२॥ व्य॑श्वस्त्वा वसु॒विदं॑मुक्ष॒ण्युर॑प्रीणा॒दृषिः॑ । म॒हो रा॒ये तमु॑ त्वा॒ समि॑धीमहि ॥१६॥
उ॒शना॑ का॒व्यस्त्वा॒ नि होता॑रमसादयत् । आ॒य॒जिं त्वा॒ मन॑वे जा॒तवे॑दसम् ॥१७॥

vyàsvas tvā vasuvídam ukshaṇyúr aprīṇād ṛishiḥ | mahó rayé tám u tvā sám idhīmahi || 16 || usánā kāvyás tvā ní hótāram asādayat | āyajím tvā mánave jātávedasam || 17 ||

विश्वे॒ हि त्वा॑ स॒जोष॑सो दे॒वासो॑ दू॒तमक्र॑त । श्रु॒ष्टी दे॑व प्रथ॒मो य॒ज्ञियो॑ भुवः ॥१८॥
इ॒मं घा॑ वी॒रो अ॒मृतं॑ दू॒तं कृ॑ण्वीत॒ मर्त्यः॑ । पा॒व॒कं कृ॒ष्णव॑र्तनिं॒ विहा॑यसम् ॥१९॥
तं हु॑वेम य॒तस्रु॑चः सु॒भासं॑ शु॒क्रशो॑चिषम् । वि॒शाम॒ग्निम॒जरं॑ प्र॒त्नमीड्य॑म् ॥२०॥

vísve hí tvā sajóshaso deváso dūtám ákrata | srushṭí deva prathamó yajñíyo bhuvaḥ || 18 || imám gha vīró amṛ́tam dūtám kṛiṇvīta mártyaḥ | pāvakám kṛishṇávartanim víhāyasam || 19 || tám huvema yatásrucaḥ subhásam sukrásocisham | visám agním ajáram pratnám ídyam || 20 || 12 ||

O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright -shining, undecaying, eternal fire-divine, who must be adored by men. 20

॥१३॥ यो अस्मै हव्यदातिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरवद्यशः ॥२१॥
प्रथमं जातवेदसमग्निं यज्ञेषु पूर्व्यम् । प्रति स्रुगेति नमसा हविष्मती ॥२२॥
आभिर्विधेमाग्नये ज्येष्ठाभिर्व्यश्ववत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥
नूनमर्च विहायसे स्तोमेभिः स्थूरयूपवत् । ऋषे वैयश्व दम्यायाग्नये ॥२४॥
अतिथिं मानुषाणां सूनुं वनस्पतीनाम् । विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

yó asmai havyádātibhir áhutim mártó 'vidhat | bhúri póshaṃ sá dhatte vīrávad yáśaḥ || 21 || prathamám jātávedasam agním yajñéshu pūrvyám | práti srúg eti námasa havíshmatī || 22 || ábhir vidhemāgnáye jyéshṭhābhir vyaśvavát | máṅhishṭhābhir matíbhiḥ śukráśocishe || 23 || nūnám arca víhāyase stómebhi sthūrayūpavát | ríshe vaiyaśva dámyāyāgnáye || 24 || átithim mánushāṇāṃ sūnúṃ vánaspátīnām | víprā agním ávase pratnám īḷate || 25 || 13 ||

॥१४॥ महो विश्वाँ अभि षतोऽभि हव्यानि मानुषा ।
अग्ने नि षत्सि नमसाधि बर्हिषि ॥२६॥
वंस्वा नो वार्या पुरु वंस्व रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥
त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रातिं यविष्ठ शश्वते ॥२८॥

mahó víśvāṅ abhí shato 'bhí havyáni mánushā | ágne ni shatsi námasádhi barhíshi || 26 || váṅsvā no váryā purú váṅsva rāyáḥ puruspríhaḥ | suvíryasya prajávato yáśasvataḥ || 27 || tvaṃ varo sushámṇé 'gne jánāya codaya | sádā vaso rātíṃ yavishṭha śáśvate || 28 ||

The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28

त्वं हि सुप्रतूरसि त्वं नो गोमतीरिषः । महो रायः सातिमग्ने अपा वृधि ॥२९॥
अग्ने त्वं यशा अस्या मित्रावरुणा वह । ऋतावाना सम्राजा पूतदक्षसा ॥३०॥

tvám hí supratúr ási
tvám no gómatīr íshaḥ | mahó rayáḥ sātím agne ápā vṛidhi
|| 29 || ágne tvám yasá asy á mitrávárunā vaha | ṛitávānā
samrája pūtádakshasa || 30 || 14 ||

(२४) चतुर्विंशं सूक्तम्
(१-३०) त्रिंशदृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः । (१-२७) प्रथमादिसप्तविंशत्यृचामिन्द्रः,
(२८-३०) अष्टाविंश्यादितृचस्य च सौषाम्णस्य वरोर्दानस्तुतिर्देवते । (१-२९)
प्रथमाद्येकोनत्रिंशदृचामुष्णिक् , (३०) त्रिंश्याश्चानुष्टुप् छन्दसी ॥

॥१५॥ सखाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ षु वो नृतमाय धृष्णवे ॥१॥
शवसा ह्यसि श्रुतो वृत्रहत्येन वृत्रहा । मघैर्मघोनो अति शूर दाशसि ॥२॥
स नः स्तवान आ भर रयिं चित्रश्रवस्तमम् । निरेके चिद्यो हरिवो वसुर्ददिः ॥३॥
आ निरेकमुत प्रियमिन्द्र दर्षि जनानाम् । धृषता धृष्णो स्तवमान आ भर ॥४॥

24.

Sákhaya á ṣishamahi bráhméndraya vajríṇe | stushá u
shú vo nṛítamāya dhṛishṇáve || 1 || ṣávasa hy ási ṣrutó vṛi-
trahátyena vṛitrahá | maghaír maghóno áti ṣūra dāṣasi || 2 ||
sá na stávana á bhara rayím citráṣravastamam | nireké
cid yó harivo vásur dadíḥ || 3 || á nirekám utá priyám in-
dra dárshi jánanām | dhṛishatá dhṛishṇo stávamana á bhara
|| 4 ||

O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

24

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4

न ते स॒व्यं न दक्षि॑णं॒ हस्तं॑ वरन्त आ॒मुरः॑ । न प॑रि॒बाधो॑ हरिवो॒ गवि॑ष्टिषु ॥५॥

ná te savyám ná dákshiṇam hástam varanta ámúrah |
ná paribádho harivo gávishṭishu || 5 || ॥ १५ ॥

॥१६॥ आ त्वा॒ गोभि॑रिव व्र॒जं गी॒र्भिॠ॑णोम्यद्रिवः । आ स्मा॒ कामं॑ जरि॒तुरा मनः॑ पृण ॥६॥
विश्वा॑नि वि॒श्वम॑नसो धि॒या नो॑ वृत्रहन्तम । उग्र॑ प्रणेत॒रधि॒ षू व॑सो गहि ॥७॥
व॒यं ते॑ अ॒स्य वृ॑त्रहन्वि॒द्याम॑ शूर॒ नव्य॑सः । वसोः॑ स्पा॒र्हस्य॑ पुरुहूत॒ राध॑सः ॥८॥
इन्द्र॒ यथा॒ ह्यस्ति॒ तेऽप॑रीतं नृतो॒ शवः॑ । अमृ॑क्ता रा॒तिः पु॑रुहूत दा॒शुषे॑ ॥९॥
आ वृ॑षस्व महामह म॒हे नृ॑तम॒ राध॑से । दृ॒ळ्हश्चि॑द्दृह्य मघवन्म॒घत्त॑ये ॥१०॥

á tvá góbhir iva vrajám gırbhír riṇomy adrivah | á sma kámam jaritúr á mánah prina || 6 || visvani visvámanaso dhiyá no vritrahantama | úgra praṇetar ádhi shú vaso gahi || 7 || vayám te asyá vritrahan vidyáma sura návyasah | váso spárhásya puruhúta rádhasah || 8 || indra yátha hy ásti té 'paritam nrito sávah | ámrikta ratih puruhuta dasúshe || 9 || á vrishasva mahámaha mahé nritama rádhase | drilhás cid drihya maghavan maghátaye || 10 || ॥ १६ ॥

॥१७॥ नू अ॒न्यत्रा॑ चिदद्रिव॒स्त्वन्नो॑ जग्मु॒राशसः॑ । मघ॑वञ्छ॒ग्धि तव॒ तन्न॑ ऊ॒तिभिः॑ ॥११॥
न॒ह्य१॒ङ्ग नृ॑तो॒ त्वद॒न्यं वि॒न्दामि॒ राध॑से । रा॒ये द्यु॒म्नाय॒ शव॑से च गिर्वणः ॥१२॥

nú anyátra cid adrivas tván no jagmur asásah | mághavañ chagdhi táva tán na utíbhih || 11 || nahy áṅgá nrito tvád anyám vindámi rádhase | rayé dyumnáya sávase ca girvaṇah || 12 ||

O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress. 5

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise. 6

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked. 9

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth. 10

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection. 11

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु । प्र राधसा चोदयाते महित्वना ॥१३॥
उपो हरीणां पतिं दक्षं पृञ्चन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥
नह्य१ङ्ग पुरा चन जज्ञे वीरतरस्त्वत् । नकी राया नैवथा न भन्दना ॥१५॥

éndum índraya siñcata píbati somyám mádhu | prá rádhasa codayāte mahitvaná || 13 || úpo hárīṇām pátiṃ dáksham priñcántam abravam | nūnáṃ srudhi stuvató asvyásya || 14 || nahy àngá purá caná jajñé virátaras tvát | nákī rāyá naivátha ná bhandána || 15 || 17 ||

एदु मध्वो मदिन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवते सदावृधः ॥१६॥
इन्द्र स्थातर्हरीणां नकिष्टे पूर्व्यस्तुतिम् । उदानंश शवसा न भन्दना ॥१७॥

éd u mádhvo madíntaraṃ siñcá vadhvaryo ándhasaḥ | evá hí vīrá stávate sadávṛidhaḥ || 16 || índra sthatar hárīṇāṃ nákish ṭe pūrvyástutim | úd anansa sávasa ná bhandána || 17 ||

तं वो वाजानां पतिमहूमहि श्रवस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥१८॥
एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥१९॥
अगोरुधाय गविषे द्युक्षाय दस्म्यं वचः । घृतात्स्वादीयो मधुनश्च वोचत ॥२०॥

táṃ vo vájanam pátim áhūmahi sravasyávaḥ ápräyubhir yajñébhir vavṛidhényam || 18 || éto nv índraṃ stávama sákhaya stómyaṃ náram | krishṭír yó vísva abhy ásty éka ít || 19 || ágorudhaya gavíshe dyukshấya dásmyaṃ vácaḥ | ghṛitát svádīyo mádhunas ca vocata || 20 || 18 ||

Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20

यस्यामितानि वीर्या न राधः पर्येतवे । ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥२१॥
स्तुहीन्द्रं व्यश्ववदनूर्मिं वाजिनं यमम् । अर्यो गयं मंहमानं वि दाशुषे ॥२२॥

yásyámitani vı́ryà ná rádhaḥ páryetave | jyótir ná vis-vam abhy ásti dákshiṇa || 21 || stuhíndraṃ vyaṣvavád ánur-miṃ vajínaṃ yámam | aryó gáyam máṅhamanaṃ ví da-súshe || 22 ||

एवा नूनमुप स्तुहि वैयश्व दशमं नवम् । सुविद्वांसं चर्कृत्यं चरणीनाम् ॥२३॥
वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥२४॥
तदिन्द्राव आ भर येना दंसिष्ठ कृत्वने । द्विता कुत्साय शिश्नथो नि चोदय ॥२५॥

evá nūnám úpa stuhi vaíyaṣva daṣamáṃ ná-vam | súvidvaṅsaṃ carkṛ́tyaṃ caráṇınam || 23 || véttha hí nirṛtinaṃ vájrahasta parivṛ́jam | áhar-ahaḥ ṣundhyúḥ pa-ripádam iva || 24 || tád indráva á bhara yéna daṅsishṭha kṛ́tvane | dvitá kútsaya ṣiṣnatho ní codaya || 25 || १९ ||

तमु त्वा नूनमीमहे नव्यं दंसिष्ठ सन्यसे ।
स त्वं नो विश्वा अभिमातीः सक्षणिः ॥२६॥
य ऋक्षादंहसो मुचद्यो वार्यात्सप्त सिन्धुषु । वधर्दासस्य तुविनृम्ण नीनमः ॥२७॥

tám u tvá nunám ımahe návyaṃ daṅsishṭha sányase | sá tváṃ no víṣva abhímatıḥ sakshánıḥ || 26 || yá ṛ́kshad áṅhaso mucád yó váryat saptá síndhushu | vádhar dasásya tuvinṛmṇa nınamaḥ || 27 ||

Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendrous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27

यथा वरो सुषाम्णे सनिभ्य आवहो रयिम्। व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥
आ नार्यस्य दक्षिणा व्यश्वाँ एतु सोमिनः। स्थूरं च राधः शतवत्सहस्रवत् ॥२९॥
यत्त्वा पृच्छादीजानः कुहया कुहयाकृते।
एषो अपश्रितो वलो गोमतीमव तिष्ठति ॥३०॥

yátha varo sushámṇe sanibhya avaho rayim | vyáṣvebhyaḥ subhage vajinivati || 28 || á nár-yásya dákshiṇa vyáṣvan etu somínaḥ | sthūráṃ ca rádhaḥ ṣatávat sahásravat || 29 || yát tva pṛichád ıjanáḥ kuhaya kuhayakṛite | eshó ápaṣrito való gomatím áva tishṭhati || 30 || 20 ||

(२५) पञ्चविंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्य वैयश्वो विश्वमना ऋषिः। (१-९, १३-२४) प्रथमादि नवर्चां त्रयोदश्यादिद्वादशानाञ्च मित्रावरुणौ, (१०-१२) दशम्यादितृचस्य च विश्वे देवा देवताः। (१-२२, २४) प्रथमादिद्वाविंशत्यृचां चतुर्विंश्याश्चोष्णिक्, (२३) त्रयोविंश्याश्चोष्णिग्गर्भा छन्दसी॥

ता वां विश्वस्य गोपा देवा देवेषु यज्ञिया। ऋतावाना यजसे पूतदक्षसा ॥१॥
मित्रा तना न रथ्या३ वरुणो यश्च सुक्रतुः। सनात्सुजाता तनया धृतव्रता ॥२॥
ता माता विश्ववेदसासुर्याय प्रमहसा। मही जजानादितिर्ऋतावरी ॥३॥

25.

Ta vaṃ viṣvasya gopá devá devéshu yajñiya | ṛitávana yajase putádakshasa || 1 || mitrá tána ná rathyá váruṇo yáṣ ca sukrátuḥ | sanát sujatá tánaya dhṛitávrata || 2 || tá mátá viṣvávedasasuryáya prámahasa | mahí jajānáditir ṛitávari || 3 ||

O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

25

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature's bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3

महान्ता मित्रावरुणा सम्राजा देवावसुरा । ऋतावानावृतमा घोषतो बृहत् ॥४॥
नपाता शवसो महः सूनू दक्षस्य सुक्रतू । सृप्रदानू इषो वास्त्वधि क्षितः ॥५॥

mahánta mitrávaruṇa samrája deváv ásura | ṛitávānav ṛitám á ghoshato bṛihát || 4 || nápatā śávaso maháḥ sūnú dákshasya sukrátu | sṛiprádanū ishó vástv ádhi kshitaḥ || 5 || 21 ||

॥२२॥ सं या दानूनि येमथुर्दिव्याः पार्थिवीरिषः । नभस्वतीरा वां चरन्तु वृष्टयः ॥६॥
अधि या बृहतो दिवोऽभि यूथेव पश्यतः । ऋतावाना सम्राजा नमसे हिता ॥७॥
ऋतावाना नि षेदतुः साम्राज्याय सुक्रतू । धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥८॥

sám yá dánuni yemáthur divyáḥ párthivir íshaḥ | nábhasvatīr á vaṃ carantu vṛishṭáyaḥ || 6 || ádhi yá bṛiható divó 'bhí yūthéva páśyataḥ | ṛitávana samrája námase hitá || 7 || ṛitávanā ní shedatuḥ sámrājyāya sukrátū | dhṛitávratā kshatríyā kshatrám āśatuḥ || 8 ||

अक्ष्णश्चिद्गातुवित्तरानुल्बणेन चक्षसा । नि चिन्मिषन्ता निचिरा नि चिक्यतुः ॥९॥
उत नो देव्यदितिरुरुष्यतां नासत्या । उरुष्यन्तु मरुतो वृद्धशवसः ॥१०॥

akshṇáś cid gātuvíttarānulbaṇéna cákshasa | ní cin mishántā nicirá ní cikyatuḥ || 9 || utá no devy áditir urushyátāṃ násatyā | urushyántu marúto vṛiddhásavasaḥ || 10 || 22 ||

The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10

ते नो नावमुरुष्यत दिवा नक्तं सुदानवः । अरिष्यन्तो नि पायुभिः सचेमहि ॥११॥
अघ्नते विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्त्सिन्धो पूर्वचित्तये ॥१२॥
तद्वार्यं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रो यत्पान्ति वरुणो यदर्यमा ॥१३॥
उत नः सिन्धुरपां तन्मरुतस्तदश्विना । इन्द्रो विष्णुर्मीढ्वांसः सजोषसः ॥१४॥
ते हि ष्मा वनुषो नरोऽभिमातिं कयस्य चित् । तिग्मं न क्षोदः प्रतिघ्नन्ति भूर्णयः ॥१५॥

té no nāvám urushyata dívā náktam sudānavah | árishyanto ní pāyúbhih sacemahi || 11 || ághnate víshnave vayám árishyantah sudánave | srudhí svayāvan sindho pūrvácittaye || 12 || tád vāryam vrinīmahe várishtham gopayátyam | mitró yát pánti váruno yád aryamá || 13 || utá nah sindhur apám tán marútas tád asvínā | índro víshnur mīdhváñsah sajóshasah || 14 || té hí shmā vanúsho náro 'bhímātim káyasya cit | tigmám ná kshódah pratighnánti bhúrnayah || 15 || 23 ||

अयमेक इत्था पुरूरु चष्टे वि विश्पतिः । तस्य व्रतान्यनु वश्चरामसि ॥१६॥
अनु पूर्वाण्योक्या साम्राज्यस्य सश्चिम । मित्रस्य व्रता वरुणस्य दीर्घश्रुत् ॥१७॥
परि यो रश्मिना दिवोऽन्तान्ममे पृथिव्याः । उभे आ पप्रौ रोदसी महित्वा ॥१८॥

ayám éka itthá purúrú cashte ví vispátih | tásya vratány ánu vas caramasi || 16 || ánu púrvāny okyá sāmrajyásya sascima | mitrásya vratá várunasya dīrghasrút || 17 || pári yó rasmínā divó 'ntán mamé prithivyáh | ubhé á paprau ródasī mahitvá || 18 ||

O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, all-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divines, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (*mitra*) who measures with his rays the limits of both heaven and earth, and He is venerable (*varuṇa*) who fills both heaven and earth with his majesty. 18

उदु ष्य शरणे दिवो ज्योतिरयंस्त सूर्यः । अग्निर्न शुक्रः समिधान आहुतः ॥१९॥
वचो दीर्घप्रसद्मनीशे वाजस्य गोमतः । ईशे हि पित्वोऽविषस्य दावने ॥२०॥

úd u shyá ṣaraṇé divó jyótir ayaṅsta sū́ryaḥ | agnír ná ṣukráḥ samidhāná áhutaḥ || 19 || váco dīrghápraṣadmanīṣe vā́jasya gómataḥ | íṣe hí pitvó 'vishásya dāváne || 20 || 24 ||

तत्सूर्यं रोदसी उभे दोषा वस्तोरुप ब्रुवे । भोजेष्वस्माँ अभ्युच्चरा सदा ॥२१॥
ऋज्रमुक्षण्यायने रजतं हरयाणे । रथं युक्तमसनाम सुषामणि ॥२२॥

tát sū́ryaṃ ródasī ubhé doshā́ vástor úpa bruve | bhojéshv asmā́ṅ abhy úc cara sádā || 21 || ṛjrám ukshaṇyā́yane rajatáṃ hárayāṇe | ráthaṃ yuktám asanāma sushā́maṇi || 22 ||

ता मे अश्व्यानां हरीणां नितोशना । उतो नु कृत्व्यानां नृवाहसा ॥२३॥
स्मदभीशू कशावन्ता विप्रा नविष्ठया मती । महो वाजिनावर्वन्ता सचासनम् ॥२४॥

tá me áṣvyānāṃ hárīṇāṃ nitóṣanā | utó nú kṛ́tvyā-nāṃ nṛvā́hasā || 23 || smádabhīṣū káṣāvantā víprā návish-ṭhayā matī́ | mahó vājínāv árvantā sácāsanam || 24 || 25 ||

He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are pre-eminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24

(२६) षड्विंशं सूक्तम्
(१-२५) पञ्चविंशत्यृचस्यास्य सूक्तस्य वैयश्वो विश्वमना आङ्गिरसो व्यश्वो वा ऋषिः।
(१-१९) प्रथमाद्येकोनविंशत्यृचामश्विनौ, (२०-२५) विंश्यादिषण्णां च वायुर्देवताः।
(१-१५, २२-२४) प्रथमादिपञ्चदशर्चां द्वाविंश्यादितृचस्य चोष्णिक्,
(१६-१९, २१, २५) षोडश्यादिचतसृणामेकविंश्याः पञ्च-
विंश्याश्च गायत्री, (२०) विंश्याश्चानुष्टुप् छन्दांसि ॥

युवोरु षू रथं हुवे सधस्तुत्याय सूरिषु । अतूर्तदक्षा वृषणा वृषण्वसू ॥१॥
युवं वरो सुषाम्णे महे तने नासत्या । अवोभिर्याथो वृषणा वृषण्वसू ॥२॥
ता वामद्य हवामहे हव्येभिर्वाजिनीवसू । पूर्वीरिष इषयन्तावति क्षपः ॥३॥
आ वां वाहिष्ठो अश्विना रथो यातु श्रुतो नरा । उप स्तोमान्तुरस्य दर्शथः श्रिये ॥४॥
जुहुराणा चिदश्विना मन्येथां वृषण्वसू । युवं हि रुद्रा पर्षथो अति द्विषः ॥५॥

26.

Yuvór u shú rátham huve sadhástutyaya sūríshu | átūrtadakshā vṛishaṇā vṛishaṇvasu || 1 || yuvám varo sushámṇe mahé táne nāsatyā | ávobhir yatho vṛishaṇa vṛishaṇvasū || 2 || tá vām adyá havamahe havyébhir vājinīvasū | pūrvír ishá isháyantav áti kshapáḥ || 3 || á vām váhishṭho aṣvinā rátho yātu ṣrutó narā | úpa stómān turásya darṣathaḥ ṣriyé || 4 || juhurāṇá cid aṣvinā manyethām vṛishaṇvasū | yuvám hí rudrā párshatho áti dvíshaḥ || 5 || 26 ||

दस्रा हि विश्वमानुषङ्मक्षूभिः परिदीयथः । धियंजिन्वा मधुवर्णा शुभस्पती ॥६॥
उप नो यातमश्विना राया विश्वपुषा सह । मघवाना सुवीरावनपच्युता ॥७॥

dasrá hí viṣvam ānushán makshúbhiḥ paridíyathaḥ | dhiyamjinvá mádhuvarṇa ṣubhás pátī || 6 || úpa no yatam aṣvinā rayá viṣvapúsha sahá | maghávanā suvírav ánapacyutā || 7 ||

26

O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanters of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7

आ मे अस्य प्रतीव्य१मिन्द्रनासत्या गतम् । देवा देवेभिरद्य सचनस्तमा ॥८॥
वयं हि वां हवामह उक्षण्यन्तो व्यश्ववत् । सुमतिभिरुप विप्राविहा गतम् ॥९॥
अश्विना स्वृषे स्तुहि कुवित्ते श्रवतो हवम् । नेदीयसः कूळयातः पणीँरुत ॥१०॥

á me asyá pratīvyàm indranāsatyā gatam |
devā́ devébhir adyá sacínastamā || 8 || vayám hi vām hava-
mahe ukshaṇyánto vyaṣvavát | sumatíbhir úpa viprav ihá
gatam || 9 || aṣvínā sv ṛishe stuhi kuvít te ṣrávato hávam |
nédīyasaḥ kūḷayataḥ paṇī́ṅr utá || 10 || 27 ||

॥२८॥ वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥
युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः । अहरहर्वृषणा मह्यं शिक्षतम् ॥१२॥
यो वां यज्ञेभिरावृतोऽधिवस्त्रा वधूरिव । सपर्यन्ता शुभे चक्राते अश्विना ॥१३॥
यो वामुरुव्यचस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मयू ॥१४॥
अस्मभ्यं सु वृषण्वसू यातं वर्तिर्नृपाय्यम् । विषुद्रुहेव यज्ञमूहथुर्गिरा ॥१५॥

vaiyaṣvásya ṣrutam naroto me asyá vedathaḥ | sajo-
shasā váruṇo mitró aryamā́ || 11 || yuvā́dattasya dhishṇyā
yuvā́nītasya sūríbhiḥ | áhar-ahar vṛishaṇā máhyam ṣiksha-
tam || 12 || yó vām yajñébhir ā́vṛitó 'dhivastra vadhū́r iva |
saparyánta ṣubhé cakrate aṣvínā || 13 || yó vām uruvyácas-
tamam cíketati nṛipā́yyam | vartír aṣvinā pári yātam as-
mayū́ || 14 || asmábhyam sú vṛishaṇvasū yātám vartír nṛi-
pā́yyam | vishudrúheva yajñám ūhathur girā́ || 15 || 28 ||

O Lord of resplendence and O twin-divines, the ever-true, most accessible, come to bless this my work and worship. Come, O divine, today with other divine forces. 8

O bestowers of wealth, like an austere sage, we, desirous of our well-being, invoke you. O sagacious twin-divines, may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may repeatedly hear your invocation, and destroy the greedy persons, and their associates. 10

O leaders, listen to the son of austere devotee, and understand its purport and may the lord of light, water, and cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day by day some of that wealth, which we yearn for, which is given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him prosperous, who is intensely engaged in his duties, just as a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well knows the devotional hymns, to be enjoyed by the leaders (of rites). 14

O affluent showerers of blessings, come to our home, to listen to devotional hymns to be enjoyed by the leader of rites. You bring the sacrifice to completion by devotional praises like the fatal shafts (slaying a deer). 15

॥२९॥ वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा । युवाभ्यां भूत्वश्विना ॥१६॥
यदुदो दिवो अर्णव इषो वा मदथो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥
उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥
स्मदेतया सुकीर्त्याश्विना श्वेतया धिया । वहेथे शुभ्रयावाना ॥१९॥
युक्ष्वा हि त्वं रथासहा युवस्व पोष्या वसो ।
आन्नो वायो मधु पिबास्माकं सवना गहि ॥२०॥

váhishṭho vāṃ hávānāṃ stómo dutó huvan nara | yuvábhyam bhūtv aṣvina || 16 || yád adó divó arṇavá ishó va mádatho grihé | ṣrutám ín me amartyā || 17 || utá sya ṣvetayávarı váhishṭhā vaṃ nadínām | síndhur híraṇyavartaniḥ || 18 || smád etáya sukırtyáṣvina ṣvetáya dhiyá | váhethe ṣubhrayavāna || 19 || yukshvá hí tváṃ rathasáha yuváṣva póshya vaso | án no vāyo mádhu pibasmákaṃ sávaná gahi || 20 || २९ ||

॥३०॥ तवं वायवृतस्पते त्वष्टुर्जामातरद्भुत । अवांस्या वृणीमहे ॥२१॥
त्वष्टुर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं द्युम्ना जनासः ॥२२॥
वायो याहि शिवा दिवो वहस्वा सु स्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

táva vayav ṛitaspate tváshṭur jāmatar adbhuta | ávaṅsy á vriṇımahe || 21 || tváshṭur jāmataraṃ vayám íṣānaṃ rayá ımahe | sutávanto vayúṃ dyumná jánasaḥ || 22 || váyo yahi ṣivá divó váhasva sú sváṣvyam | váhasva maháḥ prithupákshasa ráthe || 23 ||

O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (*Tvaṣṭṛ*= the sun, of which dawn, the *Uṣa*, is the daughter, wedded to the wind or *Vāyu*). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23

त्वां हि सुप्सरस्तमं नृषदनेषु हूमहे । ग्रावाणं नाश्वपृष्ठं मंहना ॥२४॥
स त्वं नो देव मनसा वायो मन्दानो अग्रियः । कृधि वाजाँ अपो धियः ॥२५॥

tváṃ hí supsárastamaṃ nṛishádaneshu hūmáhe | grávāṇaṃ náṣvapṛishṭham maṅhánā || 24 || sá tváṃ no deva mánasā vấyo mandānó agriyáḥ | kṛidhí vấjāñ apó dhíyaḥ || 25 || ३० ||

(२७) सप्तविंशं सूक्तम्

(१-२२) द्वाविंशत्यृचस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । प्रगाथः (विषमर्चां बृहती, समर्चां सतोबृहती) छन्दः ॥

॥१३॥ अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।
ऋचा यामि मरुतो ब्रह्मणस्पतिं देवाँ अवो वरेण्यम् ॥१॥
आ पशुं गासि पृथिवीं वनस्पतीनुषासा नक्तमोषधीः ।
विश्वे च नो वसवो विश्ववेदसो धीनां भूत प्रावितारः ॥२॥
प्र सू न एत्वध्वरो३ऽग्ना देवेषु पूर्व्यः ।
आदित्येषु प्र वरुणे धृतव्रते मरुत्सु विश्वभानुषु ॥३॥

27.

Agnír ukthé puróhito grávāṇo barhír adhvaré | ṛicấ yāmi marúto bráhmaṇas pátiṃ devấñ ávo vareṇyam || 1 || á paṣúṃ gāsi pṛithivíṃ vánaspátīn ushásā náktam óshadhīḥ | víṣve ca no vasavo viṣvavedaso dhīnấm bhūta prāvitáraḥ || 2 || prá sú na etv adhvaró 'gná devéshu pūrvyáḥ | ādityéshu prá váruṇe dhṛitávrate marútsu viṣvábhānushu || 3 ||

We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyful in your own mind, may you make our sacred efforts productive of food and drink. 25

27

The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3

विश्वे॒ हि ष्मा॒ मन॑वे वि॒श्ववे॑दसो॒ भुव॑न्वृ॒धे रि॒शाद॑सः ।
अरि॑ष्टेभिः पा॒युभि॑र्विश्ववेदसो॒ यन्ता॑ नोऽवृ॒कं छ॒र्दिः ॥४॥
आ नो॑ अ॒द्य सम॑नसो॒ गन्ता॒ विश्वे॑ स॒जोष॑सः ।
ऋ॒चा गि॒रा मरु॑तो॒ देव्यदि॑ते॒ सद॑ने॒ पस्त्ये॑ महि ॥५॥

vísve hí shmā mánave visvávedaso bhúvan vridhé risádasaḥ | árishṭebhiḥ pāyúbhir visvavedaso yántā no 'vrikám chardíḥ || 4 || á no adyá sámanaso gántā vísve sajóshasaḥ | ricá girá máruto dévy ádite sádane pástye mahi || 5 || 31 ||

॥३२॥ अ॒भि प्रि॒या म॑रुतो॒ या वो॒ अश्व्या॑ ह॒व्या मि॑त्र प्रया॒थन॑ ।
आ ब॒र्हिरिन्द्रो॒ वरु॑णस्तु॒रा नर॑ आदि॒त्यास॑: सदन्तु नः ॥६॥
व॒यं वो॑ वृ॒क्तब॑र्हिषो हि॒तप्र॑यस आनु॒षक् ।
सु॒तसो॑मासो वरुण हवामहे मनु॒ष्वदि॒द्धाग्न॑यः ॥७॥
आ प्र या॑त॒ मरु॑तो॒ विष्णो॒ अश्वि॑ना॒ पूष॒न्माकी॑नया धि॒या ।
इन्द्र॒ आ या॑तु प्रथ॒मः स॑नि॒ष्युभि॒र्वृषा॒ यो वृ॑त्र॒हा गृ॒णे ॥८॥
वि नो॑ देवासो अद्रु॒होऽच्छि॑द्रं॒ शर्म॑ यच्छत ।
न यद्दू॒राद्व॑सवो॒ नू चि॒दन्ति॑तो॒ वरू॑थमाद॒धर्ष॑ति ॥९॥

abhí priyá maruto yá vo ásvyā havyá mitra prayāthána | á barhír índro várunas turá nára ādityáso sadantu naḥ || 6 || vayám vo vriktábarhisho hitáprayasa ānushák | sutásomāso varuṇa havāmahe manushvád iddhágnayaḥ || 7 || á prá yāta máruto víshṇo ásvinā púshan mákīnayā dhiyá | índra á yātu prathamáḥ sanishyúbhir vríshā yó vritrahá griṇé || 8 || ví no devā̆so adruhó 'chidram sárma yachata | ná yád dūrád vasavo nú cid ántito várūtham ādadhárshati || 9 ||

May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9

अस्ति हि वः सजात्यं रिशादसो देवासो अस्त्याप्यम् ।
प्र णः पूर्वस्मै सुविताय वोचत मक्षू सुम्नाय नव्यसे ॥१०॥

ásti hí vaḥ sajātyàm riṣādaso dévāso ásty ápyam | prá naḥ púrvasmai suvitáya vocata makshú sumnáya návyase || 10 || ३२ ||

॥३३॥ इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।
उप वो विश्ववेदसो नमस्युराँ असृक्ष्यन्यामिव ॥११॥
उदु ष्य वः सविता सुप्रणीतयोऽस्थादूर्ध्वो वरेण्यः ।
नि द्विपादश्चतुष्पादो अर्थिनोऽविश्रन्पतयिष्णवः ॥१२॥
देवंदेवं वोऽवसे देवंदेवमभिष्टये ।
देवंदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥
देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idá hí va úpastutim idá vāmásya bhaktáye | úpa vo viṣvavedaso namasyúr áñ ásrikshy ányām iva || 11 || úd u shyá vaḥ savitá supraṇītayó 'sthād ūrdhvo váreṇyaḥ | ní dvipádaṣ cátushpādo arthínó 'viṣran patayishṇávaḥ || 12 || devám-devam vó 'vase devám-devam abhíshṭaye | devam-devam huvema vájasātaye griṇánto devyá dhiyá || 13 || devaso hí shmā mánave sámanyavo víṣve sākám sárātayaḥ | te no adyá té aparám tucé tú no bhávantu varivovídaḥ || 14 ||

O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14

प्र वः शंसाम्यद्रुहः संस्थ उपस्तुतीनाम् ।
न तं धूर्तिर्वरुण मित्र मर्त्यं यो वो धामभ्योऽविधत् ॥१५॥
प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।
प्र प्रजाभिर्जायते धर्मणस्पर्यरिष्टः सर्व एधते ॥१६॥

prá vaḥ ṣaṅsāmy adruhaḥ saṃsthá úpastutīnām | ná táṃ dhūrtír varuṇa mitra mártyaṃ yó vo dhā́mabhyó 'vidhat || 15 || prá sá ksháyaṃ tirate ví mahī́r ísho yó vo várāya dā́ṣati | prá prajā́bhir jāyate dhármaṇas páry árishṭaḥ sárva edhate || 16 || ३३ ||

॥३४॥ ऋते स विन्दते युधः सुगेभिर्यात्यध्वनः
अर्यमा मित्रो वरुणः सरातयो यं त्रायन्ते सजोषसः ॥१७॥
अज्रे चिदस्मै कृणुथा न्यञ्चनं दुर्गे चिदा सुसरणम् ।
एषा चिदस्मादशनिः परो नु सास्रेधन्ती वि नश्यतु ॥१८॥
यदद्य सूर्य उद्यति प्रियक्षत्रा ऋतं दध ।
यन्निम्रुचि प्रबुधि विश्ववेदसो यद्वा मध्यंदिने दिवः ॥१९॥
यद्वाभिपित्वे असुरा ऋतं यते छर्दिर्येम वि दाशुषे ।
वयं तद्वो वसवो विश्ववेदस उप स्थेयाम मध्य आ ॥२०॥

ṛité sá vindate yudháḥ sugébhir yāty ádhvanaḥ | aryamā́ mitró váruṇaḥ sárātayo yáṃ trā́yante sajóshasaḥ || 17 || ájre cid asmai kṛiṇuthā nyáñcanaṃ durgé cid ā́ susaraṇám | eshā́ cid asmād aṣániḥ paró nú sā́sredhantī ví naṣyatu || 18 || yád adyá sū́rya udyatí príyakshatrā ṛitáṃ dadhá | yán nimrúci prabúdhi viṣvavedaso yád vā madhyáṃdine diváḥ || 19 || yád vābhipitvé asurā ṛitáṃ yaté chardír yemá ví dāṣúshe | vayáṃ tád vo vasavo viṣvavedasa úpa stheyāma mádhya ā́ || 20 ||

O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even without war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the midst of you. 20

यदद्य सूर उदिते यन्मध्यन्दिन आतुचि ।
वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥
वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाय्यम् ।
अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽनशामहे ॥२२॥

yád adyá sū́ra údite yán madhyáṃdina ātúci | vāmám dhatthá mánave viṣvavedaso júhvānāya prácetase || 21 || vayám tád vaḥ samrāja ā́ vriṇīmahe putró ná bahupáyyam | aṣyáma tád ādityā júhvato havír yéna vásyo 'náṣāmahai || 22 || 34 ||

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । (१-३, ५) प्रथमादितृचस्य पञ्चम्या ऋचश्च गायत्री, (४) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

॥३५॥ ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन् । विदन्नह द्वितासनन् ॥१॥
वरुणो मित्रो अर्यमा स्मद्रातिषाचो अग्नयः । पत्नीवन्तो वषट्कृताः ॥२॥
ते नो गोपा अपाच्यास्त उदक्त इत्था न्यक् । पुरस्तात्सर्वया विशा ॥३॥
यथा वशन्ति देवास्तथेदसत्तदेषां नकिरा मिनत् । अरावा चन मर्त्यः ॥४॥

28.

Yé triṅṣáti tráyas paró devā́so barhír ā́sadan | vidánn áha dvitā́sanan || 1 || váruṇo mitró aryamā́ smádrātishāco agnáyaḥ | pátnīvanto váshaṭkritāḥ || 2 || té no gopā́ apācyā́s tá údak tá itthā́ nyàk | purástāt sárvayā viṣā́ || 3 || yáthā váṣanti devā́s táthéd asat tád eshām nákir ā́ minat | árāvā caná mártyaḥ || 4 ||

The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

28

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, *Vaṣaṭ* ,— 2

— be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4

सप्तानां सप्त ऋष्टयः सप्त द्युम्नान्येषाम् । सप्तो अधि श्रियो धिरे ॥५॥

saptānā́ṃ saptá ṛishṭáyaḥ saptá dyumnā́ny eshām | saptó ádhi ṣríyo dhire || 5 || ३५ ||

(२९) एकोनत्रिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्मारीचः कश्यपो वा ऋषिः । विश्वे देवा देवताः । द्विपदा विराट् छन्दः ॥

॥३६॥ बभ्रुरेको विषुणः सूनरो युवाञ्ज्यङ्क्ते हिरण्ययम् । १
योनिमेक आ ससाद द्योतनोऽन्तर्देवेषु मेधिरः ॥१॥ २
वाशीमेको बिभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः । ३
वज्रमेको बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्नते ॥२॥ ४
तिग्ममेको बिभर्ति हस्त आयुधं शुचिरुग्रो जलाषभेषजः । ५
पथ एकः पीपाय तस्करो यथाँ एष वेद निधीनाम् ॥३॥ ६
त्रीण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति । ७

29.

Babhrúr éko víshuṇaḥ sūnáro yúvāñjy áṅkte hiraṇyáyam || 1 || yónim éka ā́ sasāda dyótano 'ntár devéshu médhiraḥ || 2 || vā́ṣīm éko bibharti hásta āyasī́m antár devéshu nídhruviḥ || 3 || vájram éko bibharti hásta ā́hitaṃ téna vṛitrā́ṇi jighnate || 4 || tigmám éko bibharti hásta ā́yudhaṃ ṣúcir ugró jálāshabheshajaḥ || 5 || pathá ékaḥ pīpāya táskaro yathāñ eshá veda nidhīnā́m || 6 || trī́ṇy éka urugāyó ví cakrame yátra deváso mádanti || 7 ||

The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

29

One of the divines (i.e. one of the behaviours of *manas* or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature's bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८
सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती । ९
अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

víbhir dvā́ carata ékayā sahá prá pravāséva vasataḥ || 8 || sádo dvā́ cakrāte upamā́ diví samrā́jā sarpírāsutī || 9 || árcanta éke máhi sā́ma manvata téna sū́ryam arocayan || 10 || 36 ||

(३०) त्रिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । विश्वे देवा देवताः । (१) प्रथमर्चो गायत्री, (२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयाया बृहती, (४) चतुर्थ्याश्चानुष्टुप् छन्दांसि ॥

॥३७॥ नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत् ॥१॥
इति स्तुतासो असथा रिशादसो ये स्थ त्रयश्च त्रिंशच्च ।
मनोर्देवा यज्ञियासः ॥२॥
ते नस्त्राध्वं तेऽवत त उ नो अधि वोचत ।
मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥३॥
ये देवास इह स्थन विश्वे वैश्वानरा उत ।
अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥४॥

80.

Nahí vo ásty arbhakó dévāso ná kumārakáḥ | víśve satómahānta ít || 1 || íti stutā́so asathā riśādaso yé sthá tráyaś ca triṅśác ca | mánor devā yajñiyāsaḥ || 2 || té nas trādhvam tè 'vata tá u no ádhi vocata | mā́ naḥ patháḥ pítryān mānavā́d ádhi dūrám naishṭa parāvátaḥ || 3 || yé devāsa ihá sthána víśve vaiśvānarā́ utá | asmábhyam śárma saprátho gávé 'śvāya yachata || 4 || 37 ||

Two (mind and ego) with one bride (the allurement) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when woshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

30

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the peternal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4

[अथ पञ्चमोऽनुवाकः ॥]

(३१) एकत्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य वैवस्वतो मनुर्ऋषिः । (१-४) प्रथमादिचतुर्ऋचां यज्ञो यजमानश्च, (५-९) पञ्चम्यादिपञ्चानां दम्पती, (१०-१८) दशम्यादिनवानाञ्च दम्पत्योराशिषो देवताः । (१-८, ११-१३) प्रथमाद्यष्टर्चामेकादश्यादितृचस्य च गायत्री, (९, १४) नवमीचतुर्दश्योरनुष्टुप्, (१०) दशम्याः पादनिचृत्, (१५-१८) पञ्चदश्यादिचतसृणाञ्च पङ्क्तिश्छन्दांसि ॥

॥३८॥ यो यजा॑ति॒ यजा॑त॒ इत्सु॒नव॑च्च॒ पचा॑ति च । ब्र॒ह्मेदिन्द्र॑स्य चाकनत् ॥१॥
पु॒रो॒ळाशं॒ यो अ॑स्मै॒ सोमं॒ रर॑त आ॒शिर॑म् । पादित्तं श॒क्रो अंह॑सः ॥२॥
तस्य॑ द्यु॒माँ अ॑सद्र॒थो दे॒वजू॑तः॒ स शू॑शुवत् । विश्वा॑ व॒न्वन्न॑मि॒त्रिया॑ ॥३॥
अस्य॑ प्र॒जाव॑ती गृ॒हेऽस॑श्चन्ती दि॒वेदि॑वे । इळा॑ धे॒नुम॑ती दुहे ॥४॥
या दंप॑ती॒ सम॑नसा सुनु॒त आ च॒ धाव॑तः । देवा॑सो॒ नित्य॑या॒शिरा॑ ॥५॥

31.

Yó yájati yájāta ít sunávac ca pácāti ca | brahméd índrasya cākanat || 1 || purolā́śam yó asmai sómam rárata āśíram | pā́d ít tám śakró áṅhasaḥ || 2 || tásya dyumā́ñ asad rátho devájūtaḥ sá śūśuvat | víśvā vanvánn amitríyā || 3 || ásya prajā́vatī gṛihé 'saścantī divé-dive | íḷā dhenumátī duhe || 4 || yā́ dámpatī sámanasā sunutá ā́ ca dhā́vataḥ | dévāso nítyayāśírā || 5 || 38 ||

॥३९॥ प्रति॑ प्राश॒व्याँ॑ इतः स॒म्यञ्चा॑ ब॒र्हिरा॑शाते । न ता वाजे॑षु वायतः ॥६॥
न दे॒वाना॒मपि॑ ह्नुतः सुम॒तिं न जु॑गुक्षतः । श्रवो॑ बृ॒हद्वि॑वासतः ॥७॥
पु॒त्रिणा॒ ता कु॑मा॒रिणा॒ विश्व॒मायु॒र्व्य॑श्नुतः । उ॒भा हिर॑ण्यपेशसा ॥८॥

práti prāśavyā́ñ itaḥ samyáñcā barhír āśāte | ná tā́ vā́jeshu vāyataḥ || 6 || ná devā́nām ápi hnutaḥ sumatím ná jugukshataḥ | śrávo bṛihád vivāsataḥ || 7 || putríṇā tā́ kumāríṇā víśvam ā́yur vy àśnutaḥ | ubhā́ híraṇyapeśasā || 8 ||

31

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication. 2

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, —5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

वीतिहोत्रा कृतद्वसू दशस्यन्तामृताय कम् ।
समूधो रोमशं हतो देवेषु कृणुतो दुवः ॥९॥
आ शर्म पर्वतानां वृणीमहे नदीनाम् । आ विष्णोः सचाभुवः ॥१०॥

vitihotra kritádvasu daşasyántāmritāya kám | sám údho romaşáṃ hato devéshu krinuto dúvaḥ || 9 || á şárma párvatānāṃ vriṇīmáhe nadínām | á víshṇoḥ sacābhúvaḥ || 10 || 30 ||

॥४०॥ एतु पूषा रयिर्भगः स्वस्ति सर्वधातमः । उरुरध्वा स्वस्तये ॥११॥
अरमतिरनर्वणो विश्वो देवस्य मनसा । आदित्यानामनेह इत् ॥१२॥
यथा नो मित्रो अर्यमा वरुणः सन्ति गोपाः । सुगा ऋतस्य पन्थाः ॥१३॥
अग्निं वः पूर्व्यं गिरा देवमीळे वसूनाम् ।
सपर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसाधसम् ॥१४॥
मक्षू देववतो रथः शूरो वा पृत्सु कासु चित् ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१५॥
न यजमान रिष्यसि न सुन्वान न देवयो ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१६॥

aitu pushá rayír bhágaḥ svastí sarvadhátamaḥ | urúr ádhvā svastáye || 11 || arámatir anarváṇo víşvo devásya mánasā | ādityánām anehá ít || 12 || yáthā no mitró aryamá váruṇaḥ sánti gopáḥ | sugá ritásya pánthāḥ || 13 || agním vaḥ pūrvyáṃ girá devám īḷe vásūnām | saparyántaḥ purupriyám mitráṃ ná kshetrasádhasam || 14 || makshú devávato ráthaḥ şúro vā pritsú kásu cit | devánāṃ yá ín máno yájamāna íyakshaty abhíd áyajvano bhuvat || 15 || ná yajamāna rishyasi ná sunvāna ná devayo | devánāṃ yá ín máno || 16 ||

Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistable lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16

नकिष्टं कर्मणा नशन्न प्र योषन्न योषति ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१७॥
असदत्र सुवीर्यमुत त्यदाश्वश्व्यम् ।
देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákish ṭám kármaṇā naṣan ná prá yoshan ná yoshati | devánāṃ yá ín máno — || 17 || ásad átra suvíryam utá tyád āṣvāṣvyam | devánāṃ yá ín máno — || 18 || 40 ||

(३२) द्वात्रिंशं सूक्तम्

(१–३०) त्रिंशदृचस्यास्य सूक्तस्य काण्वो मेधातिथिर्ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ प्र कृतान्यृजीषिणः कण्वा इन्द्रस्य गाथया । मदे सोमस्य वोचत ॥१॥
यः सृबिन्दुमनर्शनिं पिप्रुं दासमहीशुवम् । वधीदुग्रो रिणन्नपः ॥२॥
न्यर्बुदस्य विष्टपं वर्ष्माणं बृहतस्तिर । कृषे तदिन्द्र पौंस्यम् ॥३॥
प्रति श्रुताय वो धृषत्तूर्णाशं न गिरेरधि । हुवे सुशिप्रमूतये ॥४॥

32.

Prá kṛitány ṛijīshíṇaḥ káṇvā índrasya gáthayā | máde sómasya vocata || 1 || yáḥ sṛíbindam ánarṣanim píprum dāsám ahīṣúvam | vádhīd ugró riṇánn apáḥ || 2 || ny árbudasya vishṭápam varshmáṇam bṛihatás tira | kṛishé tád indra paúṅsyam || 3 || práti ṣrutáya vo dhṛishát túrṇāṣam ná giрér ádhi | huvé suṣiprám ūtáye || 4 ||

No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendenices and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्षसि ॥५॥

sá gór áṣvasya ví vrajám mandānáḥ somyébhyaḥ | púram ná ṣūra darshasi || 5 || 1 ||

॥२॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुप स्वधा गहि ॥६॥
वयं घा ते अपि ष्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥७॥
उत नः पितुमा भर संरराणो अविक्षितम् । मघवन्भूरि ते वसु ॥८॥
उत नो गोमतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रभेमहि ॥९॥
बृहदुक्थं हवामहे सृप्रकरस्नमूतये । साधु कृण्वन्तमवसे ॥१०॥

yádi me rāráṇaḥ sutá ukthé vā dádhase cánaḥ | ārád úpa svadhá gahi || 6 || vayám ghā te ápi shmasi stotára indra girvaṇaḥ | tvám no jinva somapāḥ || 7 || utá naḥ pitúm á bhara saṃrarāṇó ávikshitam | mághavan bhúri te vásu || 8 || utá no gómatas kṛidhi híraṇyavato aṣvínaḥ | íḷābhiḥ sám rabhemahi || 9 || bṛihádukthaṃ havāmahe sṛiprákarasnam ūtáye | sádhu kṛiṇvántam ávase || 10 || 2 ||

॥३॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जरितृभ्यः पुरूवसुः ॥११॥
स नः शक्रश्चिदा शकद्दानवाँ अन्तराभरः । इन्द्रो विश्वाभिरूतिभिः ॥१२॥
यो रायोऽवनिर्महान्त्सुपारः सुन्वतः सखा । तमिन्द्रमभि गायत ॥१३॥

yáḥ saṃsthé cic chatákratur ád īṃ kṛiṇóti vṛitrahá | jaritṛíbhyaḥ purūvásuḥ || 11 || sá naḥ ṣakráṣ cid á ṣakad dánavāñ antarabharáḥ | índro víṣvābhir ūtíbhiḥ || 12 || yó rāyó 'vánir mahán supāráḥ sunvatáḥ sákhā | tám índram abhí gāyata || 13 ||

Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city. 5

If my tributes and praises deligh you and you take pleasure in my laudation, come to me with your divine personality even from afar. 6

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us. 7

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words. 9

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us. 10

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers. 11

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs. 12

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation. 13

आयन्तारं महि स्थिरं पृतनासु श्रवोजितम् । भूरेरीशानमोजसा ॥१४॥
नकिरस्य शचीनां नियन्ता सूनृतानाम् । नकिर्वक्ता न दादिति ॥१५॥

āyantáram máhi sthirám pṛ́tanāsu śravojítam | bhū́rer íṣānam ójasā || 14 || nákir asya śácīnām niyantā́ sūnṛ́tānām | nákir vaktā́ ná dād íti || 15 || ३ ||

न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुन्वताम् । न सोमो अप्रता पपे ॥१६॥
पन्य इदुप गायत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ॥१७॥
पन्य आ दर्दिरच्छता सहस्रा वाज्यवृतः । इन्द्रो यो यज्वनो वृधः ॥१८॥

ná nūnám brahmáṇām ṛiṇám prāśū́nām asti sunvatā́m | ná sómo apratā́ pape || 16 || pánya íd úpa gāyata pánya ukthā́ni śaṁsata | bráhmā kṛiṇota pánya ít || 17 || pánya ā́ dardirac chatā́ sahásrā vājy ávṛitaḥ | índro yó yájvano vṛidháḥ || 18 ||

वि षू चर स्वधा अनु कृष्टीनामन्वाहुवः । इन्द्र पिब सुतानाम् ॥१९॥
पिब स्वधैनवानामुत यस्तुग्र्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

ví shū́ cara svadhā́ ánu kṛishṭīnā́m ánv āhúvaḥ | índra píba sutā́nām || 19 || píba svádhainavānām utá yás túgrye sácā | utā́yám indra yás táva || 20 || ४ ||

(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature's bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord; your own. 20

अतीहि मन्युषाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिब ॥२१॥
इहि तिस्रः परावत इहि पञ्च जनाँ अति । धेना इन्द्रावचाकशत् ॥२२॥
सूर्यो रश्मिं यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्र्यक् ॥२३॥
अध्वर्यवा तु हि षिञ्च सोमं वीराय शिप्रिणे । भरा सुतस्य पीतये ॥२४॥
य उद्नः फलिगं भिनन्न्यक्सिन्धूँरवासृजत् । यो गोषु पक्वं धारयत् ॥२५॥

átīhi manyushāvíṇaṃ sushuvā́ṅsam upáraṇe | imáṃ rātáṃ sutám piba || 21 || ihí tisráḥ parāváta ihí páñca jánāṅ áti | dhénā indrāvacā́kaṣat || 22 || sū́ryo raṣmíṃ yáthā sṛijá tvā yachantu me gíraḥ | nimnám ápo ná sadhryàk || 23 || ádhvaryav á tú hí shiñcá sómaṃ vīrā́ya ṣipríṇe | bhárā sutásya pītáye || 24 || yá udnáḥ phaligám bhinán nyàk síndhūṅr avásṛijat | yó góshu pakváṃ dhāráyat || 25 || 5 ||

अहन्वृत्रमृचीषम और्णवाभमहीशुवम् । हिमेनाविध्यदर्बुदम् ॥२६॥
प्र व उग्राय निष्टुरेऽषाळ्हाय प्रसक्षिणे । देवत्तं ब्रह्म गायत ॥२७॥
यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

áhan vṛitrám ṛícīshama aurṇavābhám ahīṣúvam | himénāvidhyad árbudam || 26 || prá va ugrā́ya nishṭúré 'shāḷhāya prasakshíṇe | devā́ttam bráhma gāyata || 27 || yó víṣvāny abhí vratā́ sómasya máde ándhasaḥ | índro devéshu cétati || 28 ||

May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstacy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28

इह त्या सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२९॥
अर्वाञ्चं त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

ihá tyá sadhamádya hárī híranyakeśyā | volhám abhí práyo hitám || 29 || arvāñcaṃ tvā purushṭuta priyámedhastuta hárī | somapéyāya vakshataḥ || 30 || 6 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य काण्वो मेध्यातिथिर्ऋषिः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्चदशर्चां बृहती, (१६-१८) षोडश्यादितृचस्य गायत्री, (१९) एकोनविंश्याश्चानुष्टुप् छन्दांसि ॥

॥७॥

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुतं तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥२॥
कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्रिणम् ।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे ॥३॥

33.

Vayáṃ gha tvā sutávanta ápo ná vṛiktábarhishaḥ | pavítrasya prasrávaṇeshu vṛitrahan pári stotára āsate || 1 || sváranti tvā suté náro váso nireká ukthínaḥ | kadá sutáṃ trishāṇá óka á gama índra svabdíva váṅsagaḥ || 2 || káṇvebhir dhṛishṇav á dhṛishád vájaṃ darshi sahasríṇam | piśáṅgarūpam maghavan vicarshaṇe makshú gómantam īmahe || 3 ||

May those two beautiful powers, like golden-maned steeds, share rewards worn by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

33

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availablity of the splendid wealth of gold and matured wisdom. 3

पाहि गायान्धसो मद इन्द्राय मेध्यातिथे ।
यः संमिश्लो हर्योर्यः सुते सचा वज्री रथो हिरण्ययः ॥४॥
यः सुषव्यः सुदक्षिण इनो यः सुक्रतुर्गृणे ।
य आकरः सहस्रा यः शतामघ इन्द्रो यः पूर्भिदारितः ॥५॥

pāhí gáyā́ndhaso máda índrāya medhyātithe | yáḥ sámmiślo háryor yáḥ suté sácā vajrī́ rátho hiraṇyáyaḥ || 4 || yáḥ sushavyáḥ sudákshiṇa inó yáḥ sukrátur griṇé | yá ākaráḥ sahásrā yáḥ ṣatámagha índro yáḥ pūrbhíd āritáḥ || 5 || 1 ||

यो धृषितो योऽवृतो यो अस्ति श्मश्रुषु श्रितः ।
विभूतद्युम्नश्च्यवनः पुरुष्टुतः क्रत्वा गौरिव शाकिनः ॥६॥
क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः ॥७॥
दाना मृगो न वारणः पुरुत्रा चरथं दधे ।
नकिष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥८॥
य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः ।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत् ॥९॥

yó dhṛishitó yó 'vṛito yó ásti ṣmáṣrushu ṣritáḥ | víbhūtadyumnaṣ cyávanaḥ purushṭutáḥ krátvā gaúr iva ṣākináḥ || 6 || ká īṃ veda suté sácā píbantaṃ kád váyo dadhe | ayáṃ yáḥ púro vibhinátty ójasā mandānáḥ ṣipry ándhasaḥ || 7 || dānā́ mṛigó ná vāraṇáḥ purutrā́ caráthaṃ dadhe | nákish ṭvā ní yamad ā́ suté gamo mahā́ṅṣ carasy ójasā || 8 || yá ugráḥ sánn ánishṭṛita sthiró ráṇāya sáṃskṛitaḥ | yádi stotúr maghávā ṣṛiṇávad dhávaṃ néndro yoshaty ā́ gamat || 9 ||

O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strogholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over-thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9

सत्यमित्था वृषेदसि वृषजूतिर्नोऽवृतः ।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१०॥

satyám itthā́ vríshéd asi vríshajūtir nó 'vṛitah | vríshā hy ùgra ṣriṇvishé parāváti vrísho arvāváti ṣrutáh || 10 || 8 ||

वृषणस्ते अभीशवो वृषा कशा हिरण्ययी ।
वृषा रथो मघवन्वृषणा हरी वृषा त्वं शतक्रतो ॥११॥
वृषा सोता सुनोतु ते वृषन्नृजीपिन्ना भर ।
वृषा दधन्वे वृषणं नदीष्वा तुभ्यं स्थातर्हरीणाम् ॥१२॥
एन्द्र याहि पीतये मधु शविष्ठ सोम्यम् ।
नायमच्छा मघवा शृणवद्गिरो ब्रह्मोक्था च सुक्रतुः ॥१३॥

vṛíshaṇas te abhíṣavo vṛíshā káṣā hiraṇyáyī | vṛíshā rátho maghavan vṛíshaṇā hárī vṛíshā tvám ṣatakrato || 11 || vṛíshā sótā sunotu te vṛíshann ṛijīpinn ā́ bhara | vṛíshā dadhanve vṛíshaṇam nadíshv ā́ túbhyam sthātar harīṇām || 12 || éndra yāhi pītáye mádhu ṣavishṭha somyám | náyám áchā maghávā ṣriṇávad gíro bráhmokthá ca sukrátuh || 13 ||

वहन्तु त्वा रथेष्ठामा हरयो रथयुजः ।
तिरश्चिदर्यं सवनानि वृत्रहन्नन्येषां या शतक्रतो ॥१४॥
अस्माकमद्यान्तमं स्तोमं धिष्व महामह ।
अस्माकं ते सवना सन्तु शंतमा मदाय द्युक्ष सोमपाः ॥१५॥

váhantu tvā ratheshṭhā́m ā́ hárayo rathayújaḥ | tirás cid aryám sávanāni vṛitrahann anyéshām yā́ ṣatakrato || 14 || asmā́kam adyā́ntamam stómam dhishva mahāmaha | asmā́kam te sávanā santu ṣámtamā mádāya dyuksha somapāḥ || 15 || 9 ||

Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15

॥१०॥ नहि षस्तव नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥
इन्द्रश्चिद्घा तदब्रवीत्स्त्रिया अशास्यं मनः । उतो अह क्रतुं रघुम् ॥१७॥
सप्ती चिद्घा मदच्युता मिथुना वहतो रथम् । एवेद्धूर्वृष्ण उत्तरा ॥१८॥
अधः पश्यस्व मोपरि संतरां पादकौ हर ।
मा ते कशप्लकौ दृशन्स्त्री हि ब्रह्मा बभूविथ ॥१९॥

nahí shás táva nó máma sāstré anyásya ráṇyati | yó asmā́n vīrá ā́nayat || 16 || índras cid ghā tád abravīt striyā́ aṣāsyám mánaḥ | utó áha krátuṃ raghúm || 17 || sáptī cid ghā madacyútā mithunā́ vahato rátham | evéd dhū́r vṛíshṇa úttarā || 18 || adháḥ paṣyasva mópári saṃtarā́ṃ pādakaú hara | mā́ te kaṣaplakaú dṛiṣan strī́ hí brahmā́ babhū́vitha || 19 || 10 ||

(३४) चतुस्त्रिंशं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य (१-१५) प्रथमादिपञ्चदशर्चां काण्वो नीपातिथिः, (१६-१८) षोडश्यादितृचस्य चाङ्गिरसाः सहस्रं वसुरोचिष ऋषयः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्चदशर्चामनुष्टुप्, (१६-१८) षोडश्यादितृचस्य च गायत्री छन्दसी ॥

॥११॥ एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१॥
आ त्वा ग्रावा वदन्निह सोमी घोषेण यच्छतु ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥२॥

34.

Éndra yāhi háribhir úpa káṇvasya sushṭutím | divó amúshya ṣā́sato divám yayá divāvaso || 1 || ā́ tvā grā́vā vádann ihá somī́ ghósheṇa yachatu | divó amúshya — || 2 ||

The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

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Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2

अत्रा॒ वि ने॒मिरे॑षा॒मुरां॒ न धू॑नुते॒ वृकः॑ ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥३॥
आ त्वा॒ कण्वा॑ इ॒हाव॑से॒ हव॑न्ते॒ वाज॑सातये ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥४॥
दधा॑मि ते सु॒ताना॒ं वृष्णे॒ न पू॑र्व॒पाय्य॑म् ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥५॥

átrā ví nemír eshām úrām ná dhūnute vṛíkaḥ | divó amúshya — || 3 || á tvā káṇvā ihávase hávante vájasātaye | divó amúshya — || 4 || dádhāmi te sutánām vṛíshṇe ná pūrvapáyyam | divó amúshya — || 5 || 11 ||

स्मत्पु॑रन्धिर्न॒ आ ग॑हि वि॒श्वतो॑धीर्न ऊ॒तये॑ ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥६॥
आ नो॑ याहि महेमते॒ सह॑स्रोते॒ शता॑मघ ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥७॥
आ त्वा॒ होता॒ मनु॑र्हितो देव॒त्रा व॑क्ष॒दीड्यः॑ ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥८॥
आ त्वा॑ मद॒च्युता॒ हरी॑ श्ये॒नं प॒क्षेव॑ वक्षतः ।
दि॒वो अ॒मुष्य॒ शास॑तो॒ दिवं॑ य॒य दि॑वावसो ॥९॥

smátpuraṃdhir na á gahi viṣvátodhīr na ūtáye | divó amúshya — || 6 || á no yāhi mahemate sáhasrote ṣátāmagha | divó amúshya — || 7 || á tvā hótā mánurhito devatrá vakshad íḍyaḥ | divó amúshya — || 8 || á tvā madacyútā hárī ṣyenám pakshéva vakshataḥ | divó amúshya — || 9 ||

The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord,bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9

आ याह्यर्य आ परि स्वाहा सोमस्य पीतये ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१०॥

á yāhy aryá ā pári svā́hā sómasya pītáye | divó amúshya — || 10 || 12 ||

॥१५॥

आ नो याह्युपश्रुत्युक्थेषु रणया इह ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥११॥
सरूपैरा सु नो गहि संभृतैः संभृताश्वः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१२॥

á no yāhy úpaṣruty ukthéshu raṇayā ihá | divó amúshya — || 11 || sárūpair á sú no gahi sámbhṛitaiḥ sámbhṛitāṣvaḥ | divó amúshya — || 12 ||

आ याहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१३॥
आ नो गव्यान्यश्व्या सहस्रा शूर दर्दृहि ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१४॥
आ नः सहस्रशो भरायुतानि शतानि च ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥१५॥

á yāhi párvatebhyaḥ samudrásyádhi vishṭápaḥ | divó amúshya — || 13 || á no gávyāny áṣvyā sahásrā ṣūra dardṛihi | divó amúshya — || 14 || á naḥ sahasraṣó bharāyútāni ṣatáni ca | divó amúshya — || 15 ||

Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable – SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15

आ यदिन्द्रश्च दद्वहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पशुम् ॥१६॥
य ऋज्रा वातरंहसोऽरुषासो रघुष्यदः । भ्राजन्ते सूर्या इव ॥१७॥
पारावतस्य रातिषु द्रवच्चक्रेष्वाशुषु । तिष्ठं वनस्य मध्य आ ॥१८॥

á yád índras ca dádvahe sahásram vásurocishaḥ | ójishṭham ásvyam pasúm || 16 || yá ṛijrá vátaraṅhaso 'rusháso raghushyádaḥ | bhrájante sűryā iva || 17 || párāvatasya rātíshu draváccakreshv āṣúshu | tíshṭhaṃ vánasya mádhya á || 18 || 13 ||

(३५) पञ्चत्रिंशं सूक्तम्

(१-२४) चतुर्विंशत्यृचस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । अश्विनौ देवते । (१-२१) प्रथमाद्येकविंशत्यृचामुपरिष्टाज्ज्योतिः, (२२, २४) द्वाविंशीचतुर्विंश्योः पङ्क्तिः, (२३) त्रयोविंश्याश्च महाबृहती छन्दांसि ॥

॥१४॥ अग्निनेन्द्रेण वरुणेन विष्णुनादित्यै रुद्रैर्वसुभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥
विश्वाभिर्धीभिर्भुवनेन वाजिना दिवा पृथिव्याद्रिभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥
विश्वैर्देवैस्त्रिभिरेकादशैरिहाद्भिर्मरुद्भिर्भृगुभिः सचाभुवा ।
सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndreṇa váruṇena víshṇunādityaí rudraír vásubhiḥ sacābhúvā | sajóshasā ushásā sűryeṇa ca sómam pibatam asvinā || 1 || vísvābhir dhībhír bhúvanena vājinā divá pṛithivyádribhiḥ sacābhúvā | sajóshasā ushásā — || 2 || vísvair devaís tribhír ekādasaír ihádbhír marúdbhir bhṛígubhiḥ sacābhúvā | sajóshasā ushásā — || 3 ||

When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies, —16

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, — 17

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. 18

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May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 1

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 2

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. 3

जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥४॥
स्तोमं जुषेथां युवशेव कन्यनां विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥५॥
गिरो जुषेथामध्वरं जुषेथां विश्वेह देवौ सवनाव गच्छतम् ।
सजोषसा उषसा सूर्येण चेषं नो वोळ्हमश्विना ॥६॥

jushéthām yajñám bódhatam hávasya me víṣvehá devau sávanáva gachatam | sajóshasā ushásā sū́ryeṇa césham no volham aṣvinā || 4 || stómam jushethām yuvaṣéva kanyánām víṣvehá devau sávanáva gachatam | sajóshasā ushásā sū́ryena césham — || 5 || giro jushethām adhvarám jushethām víṣvehá devau sávanáva gachatam | sajóshasā ushásā sū́ryeṇa césham — || 6 || 14 ||

हारिद्रवेव पतथो वनेदुप सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥७॥
हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥८॥
श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
सजोषसा उषसा सूर्येण च त्रिर्वर्तिर्यातमश्विना ॥९॥

hāridravéva patatho vánéd úpa sómam sutám mahishévāva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír vartír yātam aṣvinā || 7 || haṅsáv iva patatho adhvagáv iva sómam sutám mahishévāva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír — || 8 || ṣyenáv iva patatho havyádātaye sómam sutám mahishévāva gachathaḥ | sajóshasā ushásā sū́ryeṇa ca trír — || 9 ||

May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 4

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 5

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 6

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above). 7

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions. 8

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions. 9

पिबतं च तृप्णुतं चा च गच्छतं प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥१०॥
जयतं च प्र स्तुतं च प्र चावतं प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥११॥
हतं च शत्रून्यततं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।
सजोषसा उषसा सूर्येण चोर्जं नो धत्तमश्विना ॥१२॥

pibataṃ ca tripṇutáṃ cá ca gachatam prajáṃ ca dhattáṃ dráviṇaṃ ca dhattaṃ | sajóshasā usháā sú̄ryeṇa córjaṃ no dhattam aṣvinā || 10 || jáyataṃ ca prá stutaṃ ca prá cāvatam prajáṃ ca dhattáṃ dráviṇaṃ ca dhattam | sajóshasā ushásā sú̄ryeṇa córjaṃ — || 11 || hatáṃ ca ṣátrūn yátataṃ ca mitríṇaḥ prajáṃ ca dhattáṃ dráviṇaṃ ca dhattam | sajóshasā ushásā sú̄ryeṇa córjaṃ — || 12 || 15 ||

१६ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥
अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥
ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
सजोषसा उषसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mitrâváruṇavantā utá dhármavantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sú̄ryeṇa cādityaír yātam aṣvinā || 13 || áṅgirasvantā utá víshṇuvantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sú̄ryeṇa cādityaír — || 14 || ribhumántā vrishaṇā vájavantā marútvantā jaritúr gachatho hávam | sajóshasā ushásā sú̄ryeṇa cādityaír — || 15 ||

Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15

ब्रह्मं जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥
क्षत्रं जिन्वतमुत जिन्वतं नृन्हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥
धेनूर्जिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utá jinvatam dhíyo hatáṃ rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómaṃ sunvató aṣvinā || 16 || kshatráṃ jinvatam utá jinvataṃ nṛ́n hatáṃ rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómaṃ — || 17 || dhenū́r jinvatam utá jinvataṃ víṣo hatáṃ rákshāṅsi sédhatam ámīvāḥ | sajóshasā ushásā sū́ryeṇa ca sómaṃ — || 18 || 16 ||

॥१७॥

अत्रेरिव शृणुतं पूर्व्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥१९॥
सर्गां इव सृजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥२०॥

átrer iva ṣriṇutam pūrvyástutiṃ ṣyāváṣvasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cáṣvinā tiróahnyam || 19 || sárgāṅ iva sṛijatam sushṭutī́r úpa ṣyāváṣvasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cáṣvinā || 20 ||

May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20

रश्मीँरिव यच्छतमध्वराँ उप श्यावाश्वस्य सुन्वतो मदच्युता।
सजोषसा उषसा सूर्येण चाश्विना तिरोअह्न्यम् ॥२१॥

raşmı́ı̃r iva yachatam adhvarā́ñ úpa şyāvā́şvasya sunvató madacyutā | sajóshasā ushásā sū́ryeṇa cā́şvinā --- || 21 ||

अर्वाग्रथं नि यच्छतं पिबतं सोम्यं मधु
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२२॥

arvā́g rátham ní yachatam pibatam somyám mádhu | ā́ yātam aşvinā́ gatam avasyúr vām ahám huve dhattám rátnāni dāşúshe || 22 ||

नमोवाके प्रस्थिते अध्वरे नरा विवक्षणस्य पीतये
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२३॥

namovāké prásthite adhvaré narā vivákshaṇasya pītáye | ā́ yātam — || 23 ||

स्वाहाकृतस्य तृम्पतं सुतस्य देवावन्धसः
आ यातमश्विना गतमवस्युर्वामहं हुवे धत्तं रत्नानि दाशुषे ॥२४॥

svā́hākṛitasya trimpatam sutásya devāv ándhasaḥ | ā́ yātam — || 24 || 17 ||

O humblers of the pride (of evil forces), may you take control of the sacrifices of diseased devotees as one grasps the reins (of a horse); O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24

(३६) षट्त्रिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१–६) प्रथमादिषड्ऋचां शक्वरी, (७) सप्तम्याश्च महापङ्क्तिश्छन्दसी ॥

अवितासि सुन्वतो वृक्तबर्हिषः पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥१॥
प्राव स्तोतारं मघवन्नव त्वां पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥२॥

36.

Avitási sunvató vriktábarhishaḥ píbā sómam mádāya kám satakrato | yáṃ te bhāgám ádhārayan víṣvāḥ sehānáḥ pṛítanā urú jráyaḥ sám apsujín marútvāñ indra satpate || 1 || práva stotā́ram maghavann áva tvā́m píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgám — || 2 ||

ऊर्जा देवाँ अवस्योजसा त्वां पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥३॥
जनिता दिवो जनिता पृथिव्याः पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥४॥

ūrjá de-
vā́ñ ávasy ójasā tvā́m píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgáṃ — || 3 || janitā́ divó janitā́ prithivyā́ḥ píbā sómam mádāya káṃ ṣatakrato | yáṃ te bhāgám — || 4 ||

36.

O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 1

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 2

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 3

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces. the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 4

जनिताश्वानां जनिता गवामसि पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥५॥
अत्रीणां स्तोममद्रिवो महस्कृधि पिबा सोमं मदाय कं शतक्रतो ।
यं ते भागमधारयन्विश्वाः सेहानः पृतना उरु ज्रयः समप्सुजिन्मरुत्वाँ इन्द्र सत्पते ॥६॥
श्यावाश्वस्य सुन्वतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इन्नृषाह्य इन्द्र ब्रह्माणि वर्धयन् ॥७॥

janitáṣvānām janitá gávām asi píba sómam mádāya kám ṣatakrato | yám te bhāgám — || 5 || átrīṇām stómam adrivo mahás kṛidhi pibā sómam mádāya kám ṣatakrato | yám te bhāgám — || 6 || ṣyāváṣvasya sunvatás tátha ṣṛiṇu yáthá-ṣṛiṇor átreḥ kármāṇi kṛiṇvatáḥ | prá trasádasyum āvitha tvám éka ín nṛishā́hya índra bráhmāṇi vardháyan || 7 || [18] ||

(३७) सप्तत्रिंशं सूक्तम्

(१–७) सप्तर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्रो देवता । (१) प्रथमर्चोऽतिजगती, (२–७) द्वितीयादिषण्णां च महापङ्क्तिश्छन्दसी ॥

॥१९॥ प्रेदं ब्रह्म वृत्रतूर्येष्वाविथ प्र सुन्वतः शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंदिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥१॥

37.

Prédám bráhma vṛitratū́ryeshv āvitha prá sunvatáḥ ṣa-cīpata índra víṣvābhir ūtíbhiḥ | mā́dhyaṃdinasya sávanasya vṛitrahann anedya píbā sómasya vajrivaḥ || 1 ||

You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the coqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

37

O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the midday solemn ceremony. 1

सेहान उग्र पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥२॥
एकराळस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥३॥

sehāná ugra prítanā abhí drúhaḥ ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 2 ‖ ekarál̤ asyá bhúvanasya rājasi ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 3 ‖

सस्थावाना यवयसि त्वमेक इच्छचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥४॥

sasthávānā yavayasi tvám éka íc chacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 4 ‖

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥५॥
क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरूतिभिः ।
माध्यंन्दिनस्य सवनस्य वृत्रहन्ननेद्य पिबा सोमस्य वज्रिवः ॥६॥

kshémasya ca prayújaṣ ca tvám íṣishe ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 5 ‖ kshatráya tvam ávasi ná tvam āvitha ṣacīpata índra víṣvābhir ūtíbhiḥ | mádhyaṃdinasya — ‖ 6 ‖

O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 2

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 3

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 4

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 5

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 6

श्यावाश्वस्य रेभतस्तथा शृणु यथाशृणोरत्रेः कर्माणि कृण्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इन्नृषाह्य इन्द्र क्षत्राणि वर्धयन् ॥७॥

syāvásvasya rébhatas tátha srinu yáthásrinor átreḥ kármāṇ krinvatáḥ | prá trasádasyum āvitha tvám éka in nrisháhy índra kshatráṇi vardháyan ‖ 7 ‖ 19

(३८) अष्टात्रिंशं सूक्तम्

(१–१०) दशर्चस्यास्य सूक्तस्यात्रेयः श्यावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥२०॥ यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥
तोशासा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥
इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥
जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती । इन्द्राग्नी आ गतं नरा ॥४॥

38.

Yajñásya hí sthá ritvíjā sásnī vájeshu kármasu | índrāgnī tásya bodhatam ‖ 1 ‖ tosásā rathayávānā vritrahánā́parājitā | índrāgnī tásya bodhatam ‖ 2 ‖ idám vām madirám mádhv ádhukshann ádribhir náraḥ | índrāgnī tásya bodhatam ‖ 3 ‖ jushéthām yajñám ishṭáye sutám sómam sadhastutī | índrāgnī á gatam narā ‖ 4 ‖

May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

38

Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4

इमा जुषेथां सवना येभिर्हव्यान्यूहथुः । इन्द्राग्नी आ गतं नरा ॥५॥
इमां गायत्रवर्तनिं जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imā́ jushethāṃ sávanā yébhir havyā́ny ūhā́thuḥ | índrāgnī ā́ gataṃ narā || 5 || imā́ṃ gāyatrávartaniṃ jushéthāṃ sushṭutíṃ máma | índrāgnī ā́ gataṃ narā || 6 || २० ||

प्रातर्यावभिरा गतं देवेभिर्जेन्यावसू । इन्द्राग्नी सोमपीतये ॥७॥
श्यावाश्वस्य सुन्वतोऽत्रीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryā́vabhir ā́ gataṃ devébhir jenyāvasū | índrāgnī sómapītaye || 7 || syāvā́ṣvasya sunvató 'trīṇāṃ sriṇutaṃ hávam | índrāgnī sómapītaye || 8 ||

एवा वामह्व ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥
आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे । याभ्यां गायत्रमृच्यते ॥१०॥

evā́ vām ahva ūtáye yáthā́huvanta médhirāḥ | índrāgnī sómapītaye || 9 || ā́háṃ sárasvatīvator indrāgnyór ávo vriṇe | yā́bhyāṃ gāyatrám ricyáte || 10 || २१ ||

O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers. 7

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers. 8

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers. 9

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed. 10

(३९) एकोनचत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । अग्निर्देवता । महापङ्क्तिश्छन्दः ॥

॥२२॥ अग्निमस्तोष्यृग्मियमग्निमीळा यजध्यै ।
अग्निर्देवाँ अनक्तु न उभे हि विदथे कविरन्तश्चरति दूत्यं१ नभन्तामन्यके समे ॥१॥
न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् ।
न्यराती रराव्णां विश्वा अर्यो अरातीरितो युच्छन्त्वामुरो नभन्तामन्यके समे ॥२॥

39.

Agním astoshy ṛigmíyam agním iḷá yajádhyai | agnír deváñ anaktu na ubhé hí vidáthe kavír antáṣ cárati dūtyàm nábhantām anyaké same || 1 || ny àgne návyasā vácas tanúshu ṣáṅsam eshām | ny árāti rárāvṇām víṣvā aryó árātīr itó yuchantv āmúro nábhantām anyaké same || 2 ||

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आसनि ।
स देवेषु प्र चिकिद्धि त्वं ह्यसि पूर्व्यः शिवो दूतो विवस्वतो नभन्तामन्यके समे ॥३॥
तत्तदग्निर्वयो दधे यथायथा कृपण्यति ।
ऊर्जाहुतिर्वसूनां शं च योश्च मयो दधे विश्वस्यै देवहूत्यै नभन्तामन्यके समे ॥४॥
स चिकेत सहीयसाग्निश्चित्रेण कर्मणा ।
स होता शश्वतीनां दक्षिणाभिरभीवृत इनोति च प्रतीव्यं१ नभन्तामन्यके समे ॥५॥

ágne mánmāni túbhyaṃ káṃ ghṛitáṃ ná juhva āsáni | sá devéshu prá cikiddhi tváṃ hy ási pūrvyáḥ ṣivó dūtó vivásvato nábhantām anyaké same || 3 || tád-tad agnír váyo dadhe yáthā-yathā kṛipaṇyáti | ūrjáhutir vásūnāṃ ṣáṃ ca yóṣ ca máyo dadhe víṣvasyai deváhūtyai nábhantām anyaké same || 4 || sá ciketa sáhīyasāgníṣ citréṇa kármaṇā | sá hótā ṣáṣvatīnāṃ dákshiṇābhir abhívṛita inóti ca pratīvyàṃ nábhantām anyaké same || 5 || 22 ||

39

I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of enternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5

अग्निर्जाता देवानामग्निर्वेद मर्तानामपीच्यम् ।
अग्निः स द्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥
अग्निर्देवेषु संवसुः स विक्षु यज्ञियास्वा ।
स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥
यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु ।
तमागन्म त्रिपस्त्यं मन्धातुर्दस्युहन्तममग्निं यज्ञेषु पूर्व्यं नभन्तामन्यके समे ॥८॥

agnír jātá devánām agnír veda mártānām apīcyàm | agníḥ sá draviṇodá agnír dvárā vy ūrṇute svàhuto návīyasā nábhantām anyaké same || 6 || agnír devéshu sáṃvasuḥ sá vikshú yajñíyāsv á | sá mudá kávyā purú víṣvam bhúmeva pushyati devó devéshu yajñíyo nábhantām anyaké same || 7 || yó agníḥ saptámānushaḥ ṣritó víṣveshu síndhushu | tám águnma tripastyám mandhātúr dasyuhántamam agníṃ yajñéshu pūrvyáṃ nábhantām anyaké same || 8 ||

अग्निस्त्रीणि त्रिधातून्या क्षेति विदथा कविः ।
स त्रींरेकादशाँ इह यक्षच्च पिप्रयच्च नो विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥
त्वं नो अग्न आयुषु त्वं देवेषु पूर्व्य वस्व एक इरज्यसि ।
त्वामापः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

agnís tríṇi tridhátūny á ksheti vidáthā kavíḥ | sá trīṅr ekādaṣáñ ihá yákshac ca pipráyac ca no vípro dūtáḥ párishkṛito nábhantām anyaké same || 9 || tváṃ no agna āyúshu tváṃ devéshu pūrvya vásva éka irajyasi | tvám ápaḥ parisrútaḥ pári yanti svásetavo nábhantām anyaké same || 10 || 21 ||

The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven ($3 \times 11 = 33$) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10

(४०) चत्वारिंशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । इन्द्राग्नी देवते । (१, ३-११) प्रथमर्चस्तृतीयादिनवानाञ्च महापङ्क्तिः, (२) द्वितीयायाः शक्वरी, (१२) द्वादश्याश्च त्रिष्टुप् छन्दांसि ॥

॥८.४॥ इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।
येन दृळ्हा समत्स्वा वीळु चित्साहिषीमह्यग्निर्वनेव वात इन्नभन्तामन्यके समे ॥१॥
नहि वां वव्रयामहेऽथेन्द्रमिद्यजामहे शविष्ठं नृणां नरम् ।
स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्यके समे ॥२॥
ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छ्यमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्यके समे ॥३॥
अभ्यर्च नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगदियं द्यौः पृथिवी मह्युपस्थे बिभृतो वसु नभन्तामन्यके समे ॥४॥
प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।
या सप्तबुध्नमर्णवं जिह्मबारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

40.

Indrāgnī yuváṃ sú naḥ sáhantā dásatho rayím | yéna dṛiḷhá samátsv á vīḷú cit sāhishīmáhy agnír váneva váta ín nábhantām anyaké same || 1 || nahí vāṃ vavráyāmahé 'théndram íd yajāmahe śávishṭhaṃ nṛiṇáṃ náram | sá naḥ kadá cid árvatā gámad á vájasātaye gámad á medhásātaye nábhantām anyaké same || 2 || tá hí mádhyam bhárāṇām indrāgní adhikshitáḥ | tá u kavitvaná kaví prichyámānā sakhīyaté sáṃ dhītám aśnutaṃ narā nábhantām anyaké same || 3 || abhy àrca nabhākavád indrāgní yajásā girá | yáyor víśvam idáṃ jágad iyáṃ dyaúḥ pṛithiví mahy ùpásthe bibhṛitó vásu nábhantām anyaké same || 4 || prá bráhmāṇi nabhākavád indrāgníbhyām irajyata | yá saptábudhnam arṇaváṃ jihmábāram aporṇutá indra íśāna ójasā nábhantām anyaké same || 5 ||

40

O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish. 1

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish. 2

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish. 3

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish. 4

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of resplendence is master by His supreme authority. May all our adversities vanish. 5

अपि वृश्च पुराणवद्व्रततेरिव गुष्पितमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

ápi vriṣca purāṇavád vratáter iva gushpitám ójo dāsásya dambhaya | vayáṃ tád asya sámbhritaṃ vásv índreṇa ví bhajemahi nábhantām anyaké same || 6 || 24 ||

॥२५॥ यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥
या नु श्वेताववो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुञ्चतां नभन्तामन्यके समे ॥८॥
पूर्वीष्ट इन्द्रोपमातयः पूर्वीरुत प्रशस्तयः सूनो हिन्वस्य हरिवः ।
वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥
तं शिशीता सुवृक्तिभिस्त्वेषं सत्वानमृग्मियम् ।
उतो नु चिद्य ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्वतीरपो नभन्तामन्यके समे ॥१०॥

yád indrāgnī jánā imé vihváyante tánā girā́ | asmā́kebhir nṛíbhir vayáṃ sāsahyā́ma pṛitanyató vanuyā́ma vanushyató nábhantām anyaké same || 7 || yā́ nú ṣvetā́v avó divá uccárāta úpa dyúbhiḥ | indrāgnyór ánu vratám úhānā yanti síndhavo yā́n sīm bandhā́d ámuñcatāṃ nábhantām anyaké same || 8 || pūrvísh ṭa indrópamātayaḥ pūrvír utá praṣastayaḥ sū́no hinvásya harivaḥ | vásvo vīrásyāpṛíco yā́ nú sā́dhanta no dhíyo nábhantām anyaké same || 9 || tám ṣiṣītā suvṛiktíbhis tveshám sátvānam ṛigmíyam | utó nú cid yá ójasā ṣúshṇasyāṇḍā́ni bhédati jéshat svàrvatīr apó nábhantām anyaké same || 10 ||

O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i. e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10

तं शिशीता स्वध्वरं सत्यं सत्वानमृत्वियम् ।
उतो नु चिद्य ओहत आण्डा शुष्णस्य भेदत्यजैः स्वर्वतीरपो नभन्तामन्यके समे ॥११॥
एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tám̥ şişītā svadhvarám̥ satyám̥ sátvānam ṛitvíyam | utó nú cid yá óhata āṇḍā́ súshṇasya bhédaty ájaiḥ svàrvatīr apó nábhantām anyaké same || 11 || evéndrāgníbhyām pitṛiván návīyo mandhātṛivád añgirasvád avāci | tridhā́tunā sármaṇā pātam asmā́n vayám̥ syāma pátayo rayīṇā́m || 12 || 25 ||

May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies. May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12

NOTES

Book 8
Hymns 1-40

अष्टं मंडलम्
सूक्तानि १–४०

NOTE OF RGVEDA NO. 8

Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. Ma cid anyat vi samsata, मा चिद् अन्यद् वि शंसत, do not praise any other; this phrase is quoted by Yaska (Nir.VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि).

2. Ubhayavinam, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्य पार्थिव लक्षणेनोभय विधधनेनोपेतम्; or स्थावर-जंगमरूपेण द्विप्रकारेण रक्षितव्येनोपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टृभिश्चोपेतम् —*Sayana*); doer of both (हिंसानुशंसाभ्याम्—*Venkata*).

Ubhayamkaram, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयोः कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. Satamagha, O opulent; (शतामघ बहुधन—*Venkata*; बहुधनेन्द्र —*Sayana*).

Sataya, for a large price (शताय बहुनामैतत्; अपरिमिताय धनाय—*Sayana*).

7. Puramdara, पुरन्दर, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. Dasagvinah satino ye sahasrinah, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of

ten leagues, and are numbered by hundreds and thousands (दशग्विनः शतिनो मे सहस्रिणः दशादिसंख्यायुक्ताः —*Venkata*; दशग्विनः दशयोजनगामिनः ; शतिनः शतसंख्याकाः सहस्रिणः सहस्रसंख्याकाः सन्ति—*Sayana*).

10. Cayatra-vepasam, of excellent speed; of excellent motion (गायत्रवेपसं प्रशस्य वेगाम्—*Sayana*; गायत्रं साम यस्या धेनोर्वेगमुत्पादयति—*Venkata*; i. e. having the form or 'beauty of the *Gayatri*, being the Gayatri personified.

Anyam isam urudharam, as another form, the vast dropping desirable (rain) (अन्यां उपतविलक्षणां उरुधारां बहूदक धारां इषं एषणीयां वृष्टिम्—*Sayana*); also अन्यां may mean unparalleled (अदृष्टपूर्वम्—*Wilson*).

11. Vanku, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (वङ्कू वक्रगामिनौ—*Sayana*; वङ्कुतरौ चाश्वौ—*Venkata*).

Arjuneyam Kutsam, the soul, the child of Nature—Arjuni's son, the Kutsa seer (आर्जुनेयं अर्जुन्याः पुत्रं, कुत्सं ऋषिम्—*Sayana*). For Arjuneyam, See

आर्जुनेयम्—I.112.23; IV.26.1; VIII.I.11.

आर्जुनेयाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्योः —X.85.13. (in Arjunis, two asterisms in lunar mansions; the same as Phalgunis).

In the Ṛgveda, *Arjuneya* occurs as the patronymic of Kautsa (*Macdonell* and *Keith*).

Satakratuh, Lord of hundred self-less tasks or deeds (one who

is selfless in cent per cent actions).

Etasam, see I.54.6; 61.15; IV.17.14; 30.6; VIII.I.II; 6.38; 50.9; IX.63.8 and other references.

Etasa, एतश, is in the *Kausitaki Brahmana* (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasayanas, the descendents of Etasa, are declared to be the worst of the Bhṛgus. See also the *Aitareya Brahmana* (VI.33).

However, in the Ṛgveda, Etasa seems merely to designate the horse of the Sun. (वेगादि गुणयुक्ताश्ववन्तम्—*Daya.* on 1.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (*Wilson*). (See also Nigh. I.14, एतश=अश्व=horse).

13. Aranah-iva, like the abject; like the one cast down. (अरणाइव अरमणा दुःखिन इव—*Sayana*; अरमणा इव—*Venkata*).

Prajahitani, neglected (प्रजाहितानि इतरेतर विश्लिष्टानि—*Venkata*; प्रक्षीणानि; one without branches, शाखादिभिर्वियुक्तानि—*Sayana*).

15. Pavitram, the filters (पवित्रं पवनसाधनं दशापवित्रम्—*Sayana*); an appliance for purificatian.

Tirah, placed inclined (तिरः तिर्यगवस्थितं—*Sayana*).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सधस्तुति अन्यैरृत्विग्भिः सहक्रियमाणां स्तुतिम् —*Sayana*).

Upastutih, the subsidiary praise; or merely, praise (उपस्तुतिः स्तोत्रम्

—*Sayana*).

18. Sukrato, O Sukratu!—a name of Indra, O Indra (similar to *Satakratu*).

20. Galdaya, गल्दया—"May we, always beseeching with our hymns, songs, praises, and the straining of the Soma, not make thee angry like a wild beast at the time when Soma is pressed; for who has not besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा धमनयो भवन्ति गलनमासु धीयते).

See for गल्दा—*Ṛv*.I.15.1; VIII.92.22.

मा त्वा विषन्त्विन्दव मा गल्दा धमनीनाम्—Let the Soma-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नाना विभक्तीत्येते भवत: । आगलना धमनीनामित्यर्थ:).

The word *Galda* does not occur anywhere else in the Ṛgveda, besides VIII.1.20.

We have in the *Manava Srauta Sutra* :

मा मा विषन्त्विन्दव मा गल्दा धमनीनाम् ।
रसेन मे रसं पृण वाजिनो मे यज्ञं वहानि ॥ (I.7.2.18).

"May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice."

Galdaya, with the effusion of the Soma (गल्दया गालनेनास्रावणेन —*Sayana*).

Compare: आजिघ्र कलशं मह्या त्वा विशन्त्विन्दव: —*Yv*.VIII.42. ; इन्द्र सोमं पिब

ऋतुनाऽऽस्त्वा विशन्त्विन्दवः —*Ṛv*.I.15.1. ; आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः —*Ṛv*.VIII.92.22. (Nir.VI.24).

26. **Purvapa-iva,** पूर्वपाःइव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वेभ्यो देवेभ्यः प्रथमभावीसन् पिबतीति पूर्वपा वायुः —*Sayana*).

See *Aitareya Brahman* also II.25.

28. **Dvita havyah,** in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैधमन्तरिक्षमध्ये भागं पृथक्कुर्वन्—*Venkata*; द्विता द्विधा द्विविधैः स्तोतृभिर्यष्टृभिश्च—*Sayana*).

29. **Api-sarvare,** during the night also (अपि शर्वरे शर्वरी रात्रिमपिगतः कालः अपिशर्वरः —*Sayana*; but according to Venkata, at the junction of night and day, अपि शर्वरे शर्वर्या अह्ना संगमे अपि शर्वरे रात्रिमुखे सायम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

Prapitve, at the close of the day; i. e. evening (प्रपित्वे प्रपित्वं प्राप्तिः —*Venkata*; प्रपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि मदीयाः स्तोमास्त्वामावर्तयन्तु—*Sayana*).

For *prapitve*, see:

प्रऽपित्वम्—II.53.24; V.31.7.

प्रऽपित्वात्—X.73.2.

प्रऽपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.I.29; 4.3.

Similar to this word, we have *Abhipitve* I.126.3; IV.34.5; V.76.2;

VIII.4.21 etc. (also अभिऽपित्वम्, अभिऽपित्वे, अभिऽपित्वे, अभिऽपित्वेषु) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपचयम्—*Daya.* ; अभिपित्वं प्राप्तम् —IV.16.1; प्राप्यम् VII.18.9; अभिपित्वे सर्वतः प्राप्तौ: अभीष्ट प्राप्तौ—IV.35.6; आभिमुख्य गमने—IV.33.34.).

30. Medhyatithi, O Medhyatithi, O the venerable guest, (मेध्याः सङ्गमनीयाः पवित्रा अतिथयो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्यऽअतिथिः —I.36.10; 11.

मेध्यऽअतिथिम्—I.36.17; VIII.2.40; 49.9.

मेध्यऽअतिथे—VIII.1.30; 33.4.

मेध्यऽअतिथेः —IX.43.4.

मेध्यऽअतिथौ—VIII.51.1.

31. Yadvah, seers amongst men (from Yadu, यदु, a synonym of man—Nigh—II.3). (याद्वः यदुवंशोद्भवः। यद्वा। यदवो मनुष्याः, तेषु प्रसिद्धः —*Sayana*).

32. Saha tvaca hiranyaya, as if in the golden leather case, or in golden purse (सहत्वचा हिरण्यया कक्षया युक्तः —*Venkata*; हिरण्यया हिरण्मय्या त्वचा चर्मणास्तरणेन सह सहितानि—*Sayana*).

Asangasya, of the liberal giver (of the unattached); of Asanga, a person according to Sayana). The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the Ṛgveda.

According to the *Sankhayana Srauta Sutra* (XVI.11.17), Asanga was a woman, but became a man. Sayana also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression

sasvati nari, शाश्वती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. **Pla-yogih,** प्लायोगिः, is the patronymic name of Asange in the Ṛgveda (मधप्लायोगिरतिदासत् मन्यान् मासङ्गः —VIII.I.33) (The word *playogih* does not occur anywhere else in the Ṛgveda).

Dasabhih-Sahasraih, cattle ten times thousand (10×1000) in number (दशभिः दशगुणितः सहस्रैः सहस्रसंख्याकैर्गवादिभिः —*Sayana*).

34. **Sasvati nari,** शाश्वती नारी, Sasvati, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—*Wilson*).

Sayana conjectures a myth; Asanga, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife *Sasvati* underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तात् पूर्वभागे गुह्यदेशे).

Sthuram, स्थूरं, the male organ appeared (स्थूरं स्थूलं पुंस्त्वं पुंव्यञ्जनं मनुददृशे मनुदृश्यते—*Sayana*).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. **Indrah it somapah,** Indra alone is worthy of our devotion (सोमपाः). All our reverentional and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is *sutapah*, सुतपाः. In rituals, He alone is to be presented with the entire oblation, the other gods and

men, sharing only a part of it.

(एकः एवं इन्द्रः सोमपाः , इन्द्रः सुतपाः , सर्वस्याभिगन्ता, देवान् मनुष्यान् च अन्तः वर्तमानः —*Venkata*).

Mrgam na vrah mrgayante, as hunters seek game (so panegyrics seek thee, मृगं न व्रा मृगयन्ते । मृगमिव व्रात्याः प्रैषाः —Nir.V.3); Durga explains *praisah*, प्रैषाः , as panegyrics addressed to thee, and *vrah*, व्राः , as greedy persons.

For *Vrah*, व्राः see I.124.8; 126.5; IV.I.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(व्राः या वृणोति—*Daya*; also व्रजन्तीति; व्रज व्रज धातोर्बाहुलकादौणादिको प्रत्ययः । व्रा इति पदनाम—Nigh.IV.2,—*Daya* on I.126.5; *Vratasah*, व्रातासः व्रतेषु सत्याचरणेषु भवाः —*Daya*).

8. Trayah Kosasah, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) द्रोणकलश, drona kalasa, (ii) पूतभृत्, putabhrt, and (iii) आधवनीय, adhavaniya (त्रयः कोशासः द्रोणकलशः आधवनीयः पूतभृदिति त्रयः कोशाश्चोतन्ति—*Venkata*).

Tisrah camvah, the three ladles, used in the three *savanas* (तिस्रः त्रिविधाः सवन त्रये वर्तमानाः चम्वः —*Sayana*).

12. Durmadaso na Surayam, like the ebriety caused by *sura* or wine (*Wilson*); like bad intoxications, wine being drunk. See Nir.I.4: Like hard drinkers of wine, the particle *na*, न, is used in the sense of comparison.

Udharna nagnah jarante, the praisers praise like an udder; *nagna*

means *naked*, but here it means a *praiser* (स्तोतृ) who does not neglect or abandon the verses of the Veda (ग्नाश्छन्दांसि, तानि न जहतीति नग्ना: स्तोतार:), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III,29, one of the *uttaranamani*. Here the particle *na*, न, is used in the sense of negation.).

20. **Mo su adya duh-hanavan sayam karat**, let not Indra, the insuperable (दु:ह्हनावान्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुर्हणावान् परै: दु:सह हननं दुर्हणम् । तद्वान् इन्द्र:].

Jamata, the son-in-law (जामाता, जायत इति जा अपत्यम् । तस्य निर्माता दुहितु: पति: , i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

Asrirah iva jamata, like an unlucky or unworthy son-in-law (अश्रीर इव न श्रीर् अश्री: । तदस्यास्तीत्यश्रीर: । मत्वर्थीयो र: । गुणैर्विहीन: कुत्सितो जामाता सकृदाहूयमानोऽप्यासायंकालं विलम्बते, तद्वत्, त्वं कालविलम्बं मा कृथा इत्यर्थ: —*Sayana*).

23. **Naryaya**, नर्याय, friend of mankind.

25. **Viraya Suraya**, वीराय शूराय, for the brave and conqueror.

28. **Siprin**, शिप्रिन्, handsome-chinned, charming in appearance.

Risivah, ऋषिव: ; foremost sage or seer; honoured of sages.

Sacivah, शचीव: ; full of divine wisdom; doer of great deeds.

34. **Esah etani cakara visva**, has made all these (beings etc.); or has performed all these exploits, the slaying of Vrtra etc.

35. **Ratham gavyantam**, desirous of cattle (अभर्ता रथं गा इच्छन्तं धनेन

रथं गोभिः पूरयति अनल्पादपि ग्रावोः —*Venkata* (*ratham* means *ramhanam* or desirous , इच्छन्तं, गच्छन्तं वा इच्छन्तम्—*Sayana*). Here *ratham* does not mean a chariot.

Rathah, is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रथो रंहतेर्गतिकर्मणः। स्थिरतेर्वा स्याद् विपरीतस्य। रममाणोऽस्मिंस्तिष्ठतीति वा। रपतेर्वा, रसतेर्वा —Nir.IX.II).

37. Sonaih satyamadva, Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

Priya-medhah, प्रियऽमेधाः ; performers of auspicious work; the descendants of Priyamedha (प्रियमेधस्य पुत्राः —*Venkata*); persons with pleasing wisdom (प्रिया मेधा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रदीप्ता मेधा बुद्धिर्यस्य —*Daya.*).

In historical references, Priyamedha is the name of a seer; but no hymn of the Ṛgveda is associated with this seer. His descendants are named as *Praiyamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, आत्रेय उदमय, in the *Aitareya Brahmana* (VIII.22). They appear in the *Kathaka Samhita* (VI.I), and the *Maitrayani Samhita* (I.8.7) as priests who knew all sacrificial lore. In the *Gopatha Brahmana*, they are called Bharadvajas and in the *Taittiriya Brahmana*, three Praiyamedhas are referred to (II.I.9.1). For references, see:

प्रियऽमेधः —I.39.9

प्रियऽमेधम्—VIII.5.25

प्रियऽमेधऽवत्—I.45.3

प्रियमेधस्तुता—VIII.6.45; 32.30.

प्रियमेधाः —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियमेधाः —VIII.2.37. (vocative).

प्रियमेधासः —VIII.3.16; 69.8; 18.

प्रियमेधैः —VIII.4.20.

Most of these references are of Book VIII of the Ṛgveda.

40. Medhyatithim, मेध्यमतिथिम्, the venerable guest.

41. Siksa, शिक्षा, liberal giver.

Vibhindoh, विभिन्दोः इति विभिन्दो (*voc.*) vanquisher of enmity.

Catvari ayuta, चत्वारि अयुता, four times ten thousand (perhaps cattle).

Asta-sahasra, अष्टा सहस्रा, eight thousand.

Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. Ṛbhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhṛgavah, to the celebrated priests; the dispellers of ignor-

ance with their knowledge (विद्याऽविद्याया भर्जका निवारका: विद्वांसो जना: —*Daya.*; भृगव इति पदनाम, Nigh.V.5; अविद्याऽधर्मनाशनशीला दु:खभर्जका या विद्वज्जना:, the knower of the science of yajnas, यज्ञविद्यावेत्तार: ; the learned, See Nigh V.5, where *Bhṛgavaḥ* is one of the *padas* (पदानि). See Nir IV.23; XI.18,19; for *Bhṛgu* III.17; IV.23; XI.19. [अर्चिषु भृगु: संबभूव; भृगुर्भृज्यमानो न देहे, i. e. Bhṛgu was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, Bhṛgus are associated with Atharvanas (अथर्वाणो भृगव: सोम्या: सोमसम्पादिन: —Nir, XI.19 on *Ṛv*.X.14.6]. Also see:

भृगव: —I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2; VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9; 92.10; 122.5.

भृगवे—I.60.1; VIII.3.9.

भृगुभि: —VIII.35.3.

भृगुऽभ्य: —III.5.10.

भृगुऽवत्—VIII.43.13.

भृगूणाम्—III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कण्वम्—VIII.3.9; 51.2.

प्रस्कण्वस्य—I.446; 45.3.

प्रस्कण्वाय—VIII.54.8.

The son of Kanva (प्रस्कण्व: कण्वस्य पुत्र:, कण्वप्रभवोयथाग्रम्, Nir.III.17).

Kanvah, man of wisdom (कण्वः मेधाविनाम—Nigh.III.15).

12. Pauram, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—*Sayana*.).

Rusamam, रुशमम्, a skilled person; a destroyer of cruel and wicked.

Syavakam, श्यावकम्, men engaged in welfare work.

Krpam, कृपम्, kind-hearted one.

According to Sayana, all the three words, Rusmam, Syavakam and Krpam, stand for three *Rajarsis*; royal seers of these names.

Rusamam, रुशमम्—VIII.3.12;

रुशमाः —V.30.12;

रुशमानाम्—V.30.14, and

रुशमास: —V.30.13.

(रुशमानां हिंसक मंत्रीणाम् ; रुशमाः ये रुशान् हिंसकान् मिन्वन्ति ते; हिंसक-हिंसकजनाः, the destroyers of those who cause injury—*Daya*.).

Syavakam, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

Krpam, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of Indra along with Rusama and Syavaka.

16. **Kanvah-iva bhrgavah Suryah-iva visva,** Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, as the sun pervades the universe by his rays (भृगवः भृगुकुल जाताः कण्वकुल जाताः इव तथा सूर्यः इव च विश्वम्—*Venkata*).

17. **Rsvebhih,** with your other attending charming bounties (ऋष्वेभिः दर्शनीयैः अन्यैर्देवैः सह—*Venkata*). Probably it refers to Maruts ऋष्वैः दर्शनीयैर्मरुद्भिः —*Sayana*).

Paravatah, from a distant place, i.e. from the heaven (परावत दूरनामैतत् । दूरे वर्तमानाद्युलोकात्—*Sayana*).

18. **Karavah,** the praisers (कारवः स्तोतारः —*Venkata*).

Girvanah, O worthy of praises (गिर्वणः गीर्भिर्वननीय! —*Venkata*).

Venah na, like the one eagerly desirous, listening with ap attention (वेनः न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also गतिकर्मा, even अर्चतिकर्मा। यथा कान्तो जाताभिलाषः पुरुषः कामयितव्यमैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For venati, वेनति, Nigh.II.6; 14; III.14.

Ahim, darkness, nescience, the one which ought to be dispelled or destroyed (अहिं आहननशीलं वृत्रम्—*Sayana*).

Niti-adhamah, come out, emerge out (निः अधमः निरगमयः। धमतिर्गति कर्मा—*Sayana*; अर्चतिकर्मा—Nigh.III.14).

21. **Pakasthama Kaurayanah,** पाकस्थामा कौरयाणः, the Soul, stationary and yet traversing; according to Sayana, the name of a king son of Kurayana. Macdonell and Keith, while speaking of *Kurus* write: In the Rgveda, the Kurus do not appear under that name as a people. But mention is made of a prince *Kuru Sravana* (X.33.4), "the glory of the Kurus", and of a *Pakasthama Kaurayana* (VIII.3.21)"

Ludwig suggests, that he may have been a king of *Anus*.

Hymn-4

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. **Anave turvase,** For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (अनो: पुत्र आनव: , तुर्वशे च—*Venkata*; अनुर्नामराजा, तस्यपुत्रे राजपार्ं, for the two sons of Anu —*Sayana*; तुर्वशे एतत्संज्ञे च राजनि नृपूत: —*Sayana*).

Nṛ-sutah, incited by man (नृपूत: नृभिस्तदीयै: स्तोतृभि: प्रेरित: —*Sayana*).

Sima, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति वै श्रेष्ठमाचक्षते, इति वाजसनेयकम्—*Sayana*); here, a title of Indra.

2. **Rume, rusame, Syavake, Kṛpe, madayase saca,** exhilarated in the society Ruma, Rusama, Syavaka and Kṛpa. Ruma is the name of a king according to Sayana.

Ruma, रुम, timid; not mentioned anywhere else in the Ṛgveda.

Rusama, रुशम, brave
Syavaka, श्यावक, vicious } See notes on VIII.3.12.
Kṛpa, कृप, kind

3. **Prapitve,** arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे अभीक इत्यासन्नस्य । प्रपित्वे प्राप्ते, अभीके अभ्यक्ते—Nir.III.20).

See also VIII.1.29 for *prapitve.*

Apitve, affinity (आपित्वे बन्धुत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वमन्नं आपित्वे

अपित्वे च प्रातश्च सायं च अस्माकं तूर्णं आगच्छ—*Venkata*).

7. **Turvasam,** तुर्वशम्, to the physically strong person.

Yadum, यदुम् , to the assiduous worker. Also see.V.31.8.

10. **Rsyah,** a deer; an animal (ऋष्यो न ऋष्याख्ये मृग इव—*Sayana*).

13. **Adhi bradhnasya adrayah,** placed upon their bases; place upon the root or base (अधिब्रध्नस्य अद्रय: —महत: इन्द्रस्य ग्रावाण: —*Venkata*; ब्रध्नस्य मूलस्याभिषवार्थं चर्मणि स्थापितस्योपराख्यस्य विस्तृतस्याश्मन: अधि उपरि अद्रय अन्ये ग्रावाणश्चतसृषु दिक्षु वर्तमाना: —*Sayana*, i. e. it refers to a broad slab place upon a skin, and called *upara*).

14. **Adhvarasriyah,** glorious through sacrifice or yajna (अध्वरश्रिय यज्ञे श्रयन्त: —*Venkata*; अध्वरं यज्ञं सेवमानाः , or sacrifice-haunting—*Sayana*).

Saptayah, the fast-moving horses (सप्तय: सर्पणशीला अन्येऽपि त्वदीया अश्वा —*Sayana*).

Bradhnam, mid-space (ब्रध्नं अन्तरिक्षम्—*Sayana*).

Vavata, traversing repeatedly (वावाता गमनशीलौ—*Venkata*; पुनर्पुन: गच्छन्तौ—*Sayana*).

Vrsana hari, a pair of vigorous horses (वृषणा वृषणौ सेक्तारौ हरी हरण-शीलावश्वौ—*Sayana*).

16. **Sam nah sisihi bhurijoh-iva ksuram,** like arazor (क्षुरं), placed as it were (संशिशीहि) in the two arms (भुरिजो: इव) of a barber (न: अस्मान् संशिशीहि सम्यक् निश्य तीक्ष्णबुद्धीन् कुरु। भुरिजोरिव। बाहुनामैतत्। नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. **Divistisu,** Sacred rites which lead to heaven (दिविष्टिषु दिव एषणेषु).

Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here *Sthuru* (abundant) is so-called because it becomes great having been collected in all measures (स्थूर: समाश्रितमात्रो महान् भवति); *Anu* (अणु) i. e. minute, means something which is not abundant (अणुरनु स्थवीयांसम्—Nir.VI.22).

Kurunga, this was the name of a King, so called because he attacked the tribe of *Kurus*, or because he attacked the dynasties (of his enemies), *Kuru* is derived from the root *Kṛt* (कृत्), to cut. The word *Krura* (क्रूर), cruel, also belongs to the same root (कुरुङ्गो राजा बभूव। कुरुगमनाद्वा। कुलगमनाद्वा। कुरुः कृन्ततेः। क्रूरमित्यप्यस्य भवति—Nir.VI.22).

20. Kanvasya, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —*Venkata*; कण्वपुत्रस्य —*Sayana*).

Devatithi Kanva, देवातिथि काण्व, is mentioned in the *Pancavimsa Brahmana* (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. Devatithi is the Ṛsi or seer of the present hymn. (VIII.4).

Priyamedhaih, by lovers of sacred ceremonies (by Priyamedha, a seer—*Sayana*). See I.139.9; also our notes on VIII.2.37.

Hymn-5

9. Vipathah sataye sitam—And close the path (against aggression) upon our gains; alternative translation is : open or show to us the paths of profit (*vi* reverses the sense of *sitam*) (पथः तदुपायरूपान् मार्गान् वि सितं विशेषेण बध्नीतम् i. e. the path is closed; *or* in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. Subhah pati hiranyavartani, magnificient lords of good

fortune; or lords of bright ornaments, or lords of water. (शुभस्पती शुभ: शोभनस्यालंकारस्य उदकस्य वा पतीस्वामिनौ हे अश्विनौ—*Sayana*).

Hiranya vartani, two golden paths (हिरण्यवर्तनी हिरण्यमार्गौ; or *vartani* may mean chariot, वर्ततेऽस्मिन्निति वर्तनी रथ: । हिरण्मयो रथो ययोस्तौ, they too who have golden chariots; or *vartani* may mean behaviour, वर्तनि वर्तनमाचरणम्, रमणीयाचरणौ, hence the excellent behaviour—*Sayana*).

13. Brahma jananam ya avistam, whoever protect the Brahmana amongst men (or yajamana).

Brahmana, may mean the intellectual and enlightened class; it may mean divine knowledge and also the great praise or sacrificial food Venkata calls it.

Karma, नितरां रक्षितवन्तौ कर्म जनानाम् यौ तौ क्षिप्रम् अस्मानपि आ गच्छतम् । मा एव अन्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृढं स्तोत्रं हविर्लक्षणमन्नं वा यौ युवां न्यविष्टं न्यगच्छतम्—*Sayana*).

16. Manisinah, thoughtful persons; the praisers (मनीषिण: मनस ईशितार: स्तोतार: —*Sayana*; स्तोतार: , praisers—*Venkata*).

18. Antamah, be at the closest or nearest; be most nigh (अन्तम: अन्तिकतम: अतिशयेन समीपवर्ती—*Sayana* and *Venkata*).

19. Ratha carsane, in view of your car; at the centre of the car (रथचर्षणे रथस्य चर्षणे द्रष्टव्ये मध्यदेशे—*Sayana*; रथोपस्थे—*Venkata*).

22. Taugryah, the son of Tugra—See earlier notes. Historically, the same as Bhujyu:

तौग्र्य:—I.117.15; 180.5; 182.7; VIII.5.22.

तौग्र्यम्—I.118.6; 182.6; X.39.4.

तौग्र्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तौग्र्यम् बलदातृषु भवम्; प्रसिद्धं जनम्; तौग्र्य: तुग्रा बलिनस्तेषु भव: ; तौग्र्याय तुग्रेषु बलिष्ठेषु भवाय, दुःखप्लवाय—*Daya*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वां तौग्र्यो विधत् समुद्रे जहितो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरौ नेताराविश्विनौ—*Sayana*).

23. **Nasatyau,** title of Asvins; ever-true; those in whom there is no un-truth. "They are ever true and never false," says Aurnavabha; "they are promoters of truth", says Agrayana, or else, they are so called because they are nose-born; (नासत्यौ चाश्विनौ । सत्यावेव नासत्यावित्यौर्णवाभ: । सत्यस्य प्रणेताराविस्याग्रायण: । नासिका प्रभवौ बभूवतुरिति वा—Nir.VI.13).

24. **Vṛsanvasu,** rich in shower (हे वृषण्वसू वर्षणधनौ । See *Panini:* वृषण्वस्वश्वयोरुपसंख्यानम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. **Priyamedham,** प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on Priyamedha, and Atri.

The word upastuta, उपस्तुत is mentioned several times in the Ṛgveda:

उपऽस्तुत्—IX.87.9.

उपऽस्तुतः —VII.27.3; X.96.5.

उपऽस्तुतः —I.36.10.

उपऽस्तुतम्—I.36.17; 112.15; VIII.5.25.

उपऽस्तुतस्य—X.115.8.

उपऽस्तुता—I.136.1; V.76.2.

उपऽस्तुताः —I.110.5.

उपऽस्तुतासः —VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतैर्गुणैः प्रशंसितम् सद् वैद्यम् ; य उपगतैर्गुणैः स्तूयते तम्; उपस्तुतः समीपेप्रशंसितः ; उपगतः स्तौति स उपस्तुतो विद्वान्—*Daya*).

According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

Sinjara, (शिञ्जार), according to a legend, is the name of a Ṛsi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards Sinjara as a name of Atri or an adjective (VIII.5.25; X.40.7).

26. **Amsum,** अंशुम्, poor.

Agastyam, अगस्त्यम्, steadfast seer.

Sobharim, सोभरिम्, brave patriot.

According to legend, *Amsun* is the name of a protege of the Asvins (VIII.5.26); he may be identical with *Khela*. There is another person, Amsu Dhananjayya (अंशु धानञ्जय्य), pupil of Amavasya Sandilyayana, अमावास्य शाण्डिल्यायन, according to the *Vamsa Brahmana*.

Agastya—According to legends, he was a Mana (मान) and therefore came to be known as *Manya*, मान्य, and son of Mana (ततो ह मान उदियाय मध्यात् ततो जातमृषिमाहुर्वसिष्ठम्—VII.33.13; ततः कुम्भस्य मध्यात् अगस्त्यः उत्पन्नाय —*Venkata*).

Another legend regards Agastya as the son of Mitra and Varuna. His greatest feat was the reconciliation with Indra and the Maruts after Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra (See hymns: I.165; 107 and 171; also its reference in *Taittiriya Samhita* VII.5.5.2; *Taittiriya Brahmana* II.7.11.1; *Maitrayini Samhita* II.1.8; *Kathaka Samhita* X.11; *Pancavimsa Brahmana* XXI.4.5; *Aitareya Brahmana* V.16, and *Kausitaki Brahmana* XXVI.9).

There is also a dialogue between Agastya and Lopamudra (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. Von Schroeder regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the Ṛgveda, he helps as helping in the Asvins gift of leg to Vispala (अगस्त्ये ब्रह्मणा वावृधाना सं विश्पलां नासत्यारिणीतम् —I.171.11).

According to Sayana, Agastya was a purohita of Khela (Khela might be the deity, *vivasvant*—Pischel, *Vedische Studien* I.171-173). Geldner shows that Agastya, as brother of Vasistha—both being miraculous sons of Mitra and Varuna—introduces Vasistha to Trtsus

(VII.33.10; 13).

For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister's sons, Nadbhyas, i. e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

अगस्त्य—I.170.3;

अगस्त्य: —I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (ये धर्मादन्यत्र न गच्छन्ति तेऽगस्तयस्तेषु साधुः, सत्पुरुषः —I.179.6); free from blemishes (अस्तदोषः सज्जनः ; VII.33.10) those who discard vice (अगम् पराधस्यन्ति प्रक्षिपन्ति तेषु साधुः, विद्वज्जनः —I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि यस्य-I.117.11); and also a path-free from vices, (अपराधरहितो मार्गः —I.184.5).

29. Hiranyayi, of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. Purvih, plenteous riches (पूर्वीः बहूनि—*Venkata*) cities (पुरीः —*Sayana*) (आगच्छथः पुरात् बहूनि अश्नन्तौ अश्विनौ ! असुराणां स्वभूतान्यन्नानि, हे अमर्त्यौ ! जयार्थमागच्छतमित्यर्थः —*Venkata*).

Dasih, दासीः , of infidels.

37. **Caidyah Kasuh,** चैद्यः कशुः , persons rich in discrimination and discipline.

In legend, Kasu (कशु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चेदि), as a generous patron of singers who praise the liberality of the Cedis (दानस्तुति). *Cedi* and *Chaidyah* are nowhere else mentioned in the Vedic Samhitas.

38. **Dasa rajnah,** ten rajas; or kings; ten organs of senses and action.

Caidyasya, of the one, born of or sustained by intellect, and such noble qualities as libérality and generosioty.

Dasa rajnah a mambata, give me for servitude ten kings (यः , कशु संज्ञोराजा, मे हिरण्यत् संदर्शनान् ग्रसहकृतान् दशराज्ञः प्रायच्छत् मस्याभिलषितं भवद्भिः कर्तव्यमिति, यद्वा मम प्रदीयमानं शुल्कमस्मै दातव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—*Venkata*).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दश संख्याकान् राज्ञो युद्धे पराजितान् गृहीत्वा दासत्वेनास्मै दत्तवान्—*Sayana*).

Adhaspada, they shall stay under our feet, i. e. in our servitude (अधस्पदा इत् पादयोरधस्तादेव वर्तन्ते—*Sayana*).

Kṛstayeh, all the people (कृष्टयः सर्वाः प्रजास्तस्य)

Carmamnah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मम्नाः चर्ममयस्य कवचादेर्धारणे कृताभ्यासः —*Sayana*).

Carmani, may also mean the means of transport as horses, carts etc. (चर्माणि चरणसाधनान्यश्वादीनि वाहनानि—*Sayana*).

Hymn-6

1. **Parjanya**, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonymns of mountain (from *adrih* to *upala* in the *Nighantu* list). Parjanya (cloud), Vayu (air) and Aditya (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (त्रयस्तपन्ति पृथिवीमनूपाद्वा बृबूकं वहत: पुरीषम् —X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (Parjanya) on the earth (द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम्...पिता दुहितुर्गर्भमाधात्;—I.164.33. तत्र पिता दुहितुर्गर्भं दधाति पर्जन्य: पृथिव्या: ; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षत्यासु पर्जन्य: —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (भूमिं पर्जन्या जिन्वन्ति दिवं जिन्वन्त्यग्नय: —I.164.51).

Ther are in fact three deities only (i) Agni on the earth, (ii) vayu or Indra in the atmosphere (midspace) and (iii)the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्थानैकत्वं-संभोगैकत्वम्) for example, the enjoyment of earth by the Parjanya (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (Parjanya) and Frog hymn in the Ṛgveda (VII. 103, वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषु:).

The word *parjanyah* (cloud) is derived from√tṛp (तृप्), to be satisfied, by reversing the first and the last letter (तृप्+जन्य:=पृत्+जन्य:= पर्ज्+जन्य:=पर्+जन्य:); or being the best conquerer—पर:+√जि्, or best progenitor पर:+√जन्; or the bestower of juices—प्र+ऋज्(Nir.X.10)

Vatsasya, वत्सस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent of kanva (VIII.6.1; 8.8; 9.1; 11.7). In the *Pancavimsa Brahmana*(XIV.6.6) he is said to have passed successfully through a fire—ordeal to which he resorted for the purpose of proving to his rival, Medhatithi, the purity of his descent. Also see Sankhayana Srauta Sutra(XVI.11.20).

2. Vahnayah, horses or steeds (वह्नय: वाहका अश्वा: —*Sayana*). Conveyors of sacrifice (वोढार: —*Venkata*).

Ṛtasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा—*Sayana*). —*prajam*, progeny, here means Indra (प्रजां प्रकर्षेण जातमिन्द्रम्—*Sayana*).

Ṛtasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य वाहसा प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति—*Sayana*; यदा वोढार ऋत्विज: मेधाविन: यज्ञस्य वाहकेन सह, तदा स्तोमै: वत्सस्य वावृधे—*Venkata*—Vatsa of the family of Kanva as the seer of the bymn).

3. Jami bruvata ayudham, they declare all weapons useless (*Wilson*) (जामिर्ज मते: गतिकर्मण: —*Nigh*.II.14; Nir.III.6).

Jami, जामि, useless (जामि अतिरेक नामैतत्। अतिरिक्तं अहितं प्रयोजन-रहितम् —*Sayana*) ; words are their own appropriate arms (*Griffith*); Kinsman (अस्य जामि आयुधं स्तुवन्ति—*Venkata*).

Ayudham, may also mean *ayodhanasilam Indram* (आयोधनशीलमिन्द्रम्) —then they call Indra bearing weapons.

9. Purvacittaye, before it is known to others (पूर्वचित्तये प्रथममव जानन्ति —*Venkata*; अन्येभ्य: पूर्वमेव ज्ञानाय प्राप्नवाम्—*Sayana*; prayer that may be noticed first—*griffith*).

15. Antariksani, the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा क्षान्तानि द्यावापृथिव्योर्मध्ये वर्तमाना लोका: —*Sayana*).

Compare: "त्रयो वा इमे त्रिवृतो लोका: —*Ait. Aranyaka*, 1.1.2; तिस्रोभूमी: — II.27.8). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, द्याव:, अन्तरिक्षाणि and भूमय: ;—thus refering to realms and regions.

19. Ghṛtam-asiram, घृतं आशिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

Asih, आशीः, is a mixture of milk and Soma; it is so called from being mixed (आ+√श्री, to mix) or from being silently cooked (आ+√श्रा to cook). [आशीराश्रयणाद्वा । आश्रपणाद्वा—Nir.VI.8=इन्द्राय गाव आशिरं VIII.69.67]

20. Tva asa garbham pari acakriran, त्वामासा गर्भं चक्रिरन् परि, having taken into their mouth (*Wilson*); have received thee as a life-germ with their mouth (*Griffith*). (या इमाः प्रजाताः प्रश्नयः त्वां पयसो निरसनेन गर्भभूतम् परि अचक्रिरन् परिष्कुर्वन्ति—*Venkata*); thee with thy mouth (आसा) the embryo (गर्भ), they made (अचक्रिरन्)—the literal rendering.

The plants that sprang up after the destruction of vṛtra and the consequent fall of rain, were the vigour (वीर्य) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed vṛtra, his virility passed into the waters, plants and cattle—*Wilson*, also "इन्द्रस्य वृत्रं जघ्नुषः ...तत्पशव ओषधीभ्योऽध्यात्मन् समनयन् तत्प्रत्यदुहन्—*Taittiriya Samhita*, II.5.3.3).

Pari dharmeva suryam, परिघर्मेव सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (घर्मेव धारकं पोषकमुदकं यथा रश्मयो गर्भत्वेन बिभ्रति तद्वत् ।...यथा सूर्यः परितः सर्वं जगद्धत्ते तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमित्यर्थः —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—*Sayana*); also यथा घर्मं सूर्यं परितः करोति; घर्मं हि धारयति दिवि सूर्यमिति —*Venkata*.

24. Nahusisu, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—*Nahe*-near, *Nachbar*,—neighbour). (नाहुषीषु नहुषस्य स्वभूतासु—*Venkata*) For *Nahusa*, see

नहुषः —I.122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुषस्य—I.31.11; V.12.6

नहुषा—VI.26.7

नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि—IX.88.2

नहुष्येभिः —IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI 22.10

नाहुषाय—VII.95.2

नाहुषीषु—I.100.16; VI.46..7; VIII.6.24.

Nahusa, नहुषः , is one of the 25 synonyms of man (Nigh.II.3) (नाहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु प्रजासु—VI.46.7—*Dayā*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (I.31.11; VI.22.10; 46.7; X.80.6) or sarasvati (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the *Bharatas* and *Simyus* (शिम्यु) (I.100.18; VII.18.5) connected with Kaksivant (कक्षीवन्त), and the Varsagiras (वार्षगिरा), (I.100. 16; 17) and having as kings Masarsara (मशरशार) and Ayavasa (भ्रयवस) (I.122.15; *Cf*, also नहुषो विशः —VII 6 5; X 49.8; 99.7 etc.). Ṛoth on the other hand, sees in Nahus the general sense of *Neighbour*, as opposed to a member of one's own people (विश); this is supported by the phrase नहुषो नहुष्टरः (X.49.8; *cf.* VIII.8.3.), closer than a neighbour. Nahusa (नहुष) has the same sense Nahus (नहुष्) in I.31.11; and V.12.6. Perhaps *Nahus* word is a common noun for a man like *Manu* (मनु).

28. Vipra, wiseman; wise (Indra) मेधावीन्द्रः—*Sayana*; मेधावी सोमः, wise Soma—*Mahidhara* Yv.XXVI.15; *Yajuh* has *Sangathe* (संगथे) for *Sangame* (संगमे) in this verse.

Dhiyah, by right actions, by intellect or understanding (धिया प्र कर्मणा वा—*Daya.*); by holy rites (*Mahidhara*) it may also mean "by sole prayers or by meditating to lord." The best rendering of the wh verse would be: A wise man is engendered (i.e a person becomes wi by prayer or devotional meditation (to Lord) on the skirts the mountai or at the confluence of rivers". (यो मनुष्यो गिरीणां उपह्वरे नदीनां च संगमे योगेने विचारेण धियां चोपासीत स धिया विप्रो अजायत—*Daya.*).

Alterantively, the resplendent Lord, the omniwise is manifes (to the devotee), when he praises, meditates or chants at places wh the mountains downward slope, or at the confluence of streams water. (See also *Yv* XXVI.15; *Sâmaveda* 143).

29. Samudram the sea; the exuding; the affluent (समुद्रं समुन्दन —*Sayana*; the exuding Soma).

The word also means *Atmosphere*, and also the terrestrial oce According to Yaska, from it waters flow up (सम्+उद्+√द्रु; from root *dru*); or waters flow towards it (सम्+अभि+√द्रु); also beings t delight in it; or it is a great reservoir of water; or it moistens thoroug (सम्√उद्)(समुद्रः कस्मात् । समुद्द्रवन्त्यस्मादापः । समभिद्रवन्त्येनमापः संमोदन्तेऽस्मिन् भूतानि । सम् भवति, समुनत्तीति वा—Nir.II.10)

"Indra, identified with the Sun, look down from the firmament the ocean (or world), enlightening it by his rays". (समुद्रोपलक्षितं सर्वं ज पश्यति । अवाङ् मुखं प्रसृतैः किरणैः प्रकाशयति—*Sayana*).

30 Ad it, आद्इत्, then अनन्तरमेव—*Venkata*).

Pratnasya retasah, of the ancient (प्रत्नस्य) shedder of water (रेतसः

Vasaram jyotih, वासरं ज्योतिः, daily light; or sees the light spreac (वासरं वासयितृ—*Venkata*); *Vasaram* is also clothing, enveloping; the ca of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (अत्यन्त संयोगे द्वितीया), it r

mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

Retasah, the goer (रेतसः गन्तुः—"री गतिरेपणयोः—स्रु रीभ्यां तुट् च—रीयते स्रवतीति रेतः वीर्यं वा—*unadi* IV.203; also water-having (रेत इत्युदक नाम, Nigh.I.12).

39. **Svarnare**, स्व.र्णरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वैर्ऋत्विग्भिर्नेतव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्णरे स्वः सुखेन युक्ते नरे—*Daya*.V.18.4).

Svarnaram, स्वर्णरं the one who leads to divine bliss (यः स्वः सुखं नयति तम् —*Daya*; VI.15.4. सुखस्य नेतारम्—*Daya*.II.2.1;

Svarnarah, स्वर्णरः —ये सुखं नयन्ति ते—*Daya*. V.54.10.

See also:

स्वःर्णरः —V.54.10

स्वःर्णरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6; X.65.4

स्वःर्णरात्—IV.21.3

स्वःर्णरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, शर्यणावति;*Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (शर्यणेऽन्तरिक्ष देशस्तस्याऽदूर भवे (स्थाने) —*Daya*, 1.84.14); also on the earth full of unkind objects (—*Daya*, on IX.113.1 in the *Sanskaravidhi*, sannyasa Chapter).

Saryanavant, शर्यणावन्त, meaning a lake with reeds, occurs in several passages of Ṛgveda: (शर्यणावन्नाम कुरुक्षेत्रस्य जघनमध्यस्थं सरः —*Venkata*).

शर्यणावत:—X.35.2.

शर्यणावति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. शर्यणा:) is a district in Kurukshetra, Saryanavant being a lake not far-from it in the backpart (जघनार्ध) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (अन्यत: प्लक्षा), a word which means "the wave-leafed fig-trees on one side only".

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvasi, Pischel places it somewhere in Sirmor (Vedische Studien.2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a "lake", literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

Vivasvatah, sacrificer (विवस्वत: परिचरणवतो यजमानस्य—*Sayana*).

Matsva may you enjoy (मत्स्व मदं प्राप्नुहि—*Sayana*) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificient (तिरिन्दिर=तीर्णतम); also mean, from the *invisible*. The word does not occur any where else in the Ṛgveda. According to Sayana, Tirindira is the name of a king.

Parsau, पर्शौ, Son of Parasu (पर्शौ परशु नाम्न: पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्प्रष्टा).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man

(याद्वानाम् । यदुरिति मनुष्यनाम), *Yadavah*, यद्वः, are yadvah, यदव इति याद्वाः —*Sayana*) Tirindira along with *Parsu*, तिरिन्दर पार्शव्य) bestowed gifts on the singer.

(See *Sankhayana Srauta Sutra*) (XVI.11.20); According to Ludwig, this Ṛgvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). *Macdowll* and *Keith*.

Hymn-7

1. **Tristubham isam**—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रशस्यां त्रिभिर्देवैः स्तुतां वा—*Sayana*; or accompanied by hymns in the *Tristup* metre (यद्वा त्रिष्टुप् छन्दसा सम्बद्धां माध्यन्दिन—सवनिकीम्, i e. Soma-offering at the mid-day libations *Sayana*); अन्नं त्रिष्टुप् त्रिवृत्युच्छ्रायम् —*Venkata*), compare अभिद्विजन्मा त्रिवृदन्न मृज्यते, I.140.2. the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. **Parvatah ni ahasata**, mountains depart from their places (पर्वताः नि अहासत, स्वस्मात् स्थानात् निश्चलन्ति—*Venkata*).

3. **Vayubhih**, with their breezes (वायुभिः प्रत्यक्षं मारुतैः —*Venkata*, यान्ति गच्छन्तीति वायवः पृषत्यः । पृषतीभिर्वाहनभूताभिः स्वावयवभूतैर्वायुभिरेव वा—with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

Vasrasah, the loud-sounding (वाश्रासः वाशनशीलाः शब्दकारिणः —*Sayana*).

Pṛsnimatarah, they whose mother is *Pṛsni*; *Pṛsni* is *madhyamika* speech (पृश्निमातरः । पृश्निर्माध्यमिका वाक् । सा माता जननी येषांते तथोक्ताः —*Sayana* used for Maruts) पृश्निमातरः —I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34.5, (पृश्नि is firmament, midspace, the sun; स्वः , पृश्निः , नाकः , गौः , विष्टप् , नभ इति साधारणानि—Nigh.I.4; पृश्निराकाशमन्तरिक्षं मातोत्पत्ति निमित्तं येषांते (मरुतः =शिल्पव्यवहार प्रापका वायवः; आकाशादुत्पद्यमानाः (मरुतः =वायवः ; अन्तरिक्षमातरः वायवः —*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरोहि मरुतः *Maitrayini* S.II.5.7; मरुतः पृश्निमातर इति वा आहुः

Jaminiya Br.—II.176). The *Maruts* are cloud-bearing winds; the Maruts are mortals; the Maruts are soldiers of an army, equipped with armour, lancets and decorations.

4. The Maruts, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रथं गमनं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रथाय गमनाय वा; नियेमिरे स्वयमेव नियम्यन्ते। सिन्धवः स्यन्दनशीलाः समुद्रा नद्यो वा। विधर्मणे महेशुष्माय—for the upholding of your great strength, शुष्माय शोषकाय युष्मदीयाय बलाय—*Sayana*).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (गिरयो नद्यश्च युष्मद् यामाद् बलाच्च भीत्या एकत्रैव स्थाने नियता वर्तन्ते—*Sayana*).

10. **Trini saransi**, three lakes of sweet (मधु) beverage, (त्रीणि सरांसि सर इव सोमैः पूरितानि, त्रीणि सवनानि, त्रिष्वपि सवनेषु श्रयणार्थम्—*Sayana*; it refers to the libation of milk etc.) mixed with Soma at the three diurnal rites; or the libations of Soma, filling the three vessels—द्रोणकलश, आधवनीय and पूतभृत.

Kabandham, water (Nigh.I.12).

Udrinam, उद्रिणम्, water-bearing.

Utsam Kabandham udrinam duduhre—from the dripping water-bearing cloud. (उत्सं उत्स्रवणशीलं कबन्धं उदकं, उद्रिणं उदकवन्तं मेघं दुदुह्रे दुहते—*Sayana*); may also mean—"(they have milked) the dripping water from the cloud."

12. **Rudrah,** the Rudras of sons of Rudra (—*Sayana*). See our earlier notes on Rudra.

Dame, the house of sacrifice (दमे यज्ञगृहे—*Sayana*).

Sudanavah, O munificient! (सुदानवः हे शोभनदानाः —*Venkata*).

Rbhuksanah, O the wise, O the great (ऋभुक्षणः महान्तः —*Venkata*); ऋभुक्षा इतिमहन्नाम, Nigh.III.3; मेधाविनो विद्वांसः, the wise and intelligent—*Daya.*) Also उरुक्षयणः ऋभूणां राजेति वा—Nir.IX.3; ऋभुः मेधाविनाम—Nigh.III.15).

18. **Turvasam,** तुर्वशम्, toiler.

Yadum, यदुम् warrior.

Kanvam, कण्वम् , priest.

Kanvam dhana sprtam, कण्वं धनस्पृतम् wealth-seeking priest (धनस्पृतं धनकामम्—*Sayana*).

20. **Brahama,** Brahmana priests, or singers (ब्रह्मा ब्राह्मणः स्तोता —*Sayana*; —*Venkata*).

21. **Vrkta-barhisah,** वृक्तबर्हिषः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, याज्ञिकाः , the Maruts (प्रवृक्तयज्ञका मरुतः —*Sayana*).

Sardhan rtasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्यस्य यज्ञस्य वा सम्बन्धिनः शर्धान् आत्मीयानि बलानि जिन्वथ प्रीणयथ—*Sayana.*); उत्साहान् सत्यभूतस्य यजमानस्य प्रीणयथ—*Venkata*).

23. **Vi yayuh vrtram parvasah,** वि ययुः वृत्रं पर्वशः, they have divided *Vrtra* (cloud) joint by joint, (वृत्रं आवरकमसुरं मेघं वा पर्वशः पर्वणि पर्वणि भेदेन वि ययुः विशिष्ट वधमगमयन्—*Sayana*); also they have planted the thunderbolt in (vrtra's) every limb. Compare VIII.6.13—विवृत्रं पर्वशो रुजन, the verb *yatih* is related to Slaughter (यतिर्वध कर्मसु—Nigh.II.19).

26. **Usanah,** उशनाः glorified by *usanas*, उशनस्, the poet, (उशनाः उशनसा काव्येनर्षिणा स्तूयमाना); or it may be for *usanash*, i.e, desiring worshippers (उशनसः स्तोतॄन् कामयमाना यूयं—*Sayana*; उशना सर्वहितङ् कामयमानः परमेश्वरः —IV.26.1; कान्तियुक्तः विद्वान्—I.130.9; कामयिता विद्वज्जनः -I.83.5—*Daya.*)

For Usana, see:

उशना—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8;34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाऽस्य्—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

29. Susoma, सुऽसोमा, the mame of a place, on the bank of Susoma a river (सुषोमो नाम देशे । यत्र सुषोमा नाम नदी—*Venkata*); one with charming movement (सुषोमे शोभनसोमयुक्ते, possessing the plessing *Soma—Sayana*).

Susoma (सुषोमा) is regarded as the name of a river in the *Nadi-stuti* (नदी-स्तुति) in X.75.5. The Nirukta, IX.26 identifies it with Sindhu (सुषोमा सिन्धुः ; सिन्धु स्यन्दनात्), In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64.11)—*Macdonell* and *Keith.*

Saryanavati, शर्यणावति, land of warriors; शर्यणावत्, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

Arjike, one with straight streams; straight-flowing channels; pertaining to the land Ṛjika, ऋजीका (आर्जीके । ऋजीका नामदेशः, तत्सम्बन्धिनि—*Sayana*).

Arjika, आर्जीक (*masculine*)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, आर्जीकीय (masculine)—VIII.64.11.

Arjikiya, आर्जीकीया, (feminine)—X.75.5 (denotes the river of the land).

Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and zimmer do not recognize the word as a proper name.

Pastyavati, Coutry-side (पस्त्यावति, पस्त्य इति गृहनाम, यज्ञगृहोपेते सोमपानाय —*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीनचक्रया मावाङ्मुखं प्रवर्तमानया रथकटघया—*Sayana*).

31. **Indram,** the sun.

Yat Indram ajahatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with *Vṛtra*. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when Vṛtra breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (प्रहरभगवो जहि वीरयस्व्—Aitareya Brahmana III.20, or Adhyaya 12, Khanda 8: Strike, lord, kill; show thyself a hero (See. वृत्रस्यत्वा श्वसथादीषमाणा विश्वेदेवा मजुहर्य सखाय: —96.7.

34. **Girayah nijahate parvatah cit ni yemire**—The mountains are restrained (निजिहते नितरां गच्छन्ति । मरुद्वेगेन स्थानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; नियेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतश्चित् पर्ववन्तो मेघा: —*Sayana*) *Girayah* means small heaps of rocks (गिरय: क्षुद्रा: शिलोच्चया महान्त: पर्वता: —*Sayana*); also clouds (गिरय: पर्वता: इति मेघनामनी Nigh.I.10;—*Venkata*).

36. Sayana regards this verse as refering to the ceremony Agni-maruta (अग्नि-मारुत), when Agni is first worshipped and then the Maruts.

Chandas, adorable (छन्द: उपछन्दनीय: —*Sayana*); brilliant; pleasant.

Hymn-8

1. **Dasrah,** marvellous ones; destroyer of adversaries; dispeller उपक्षेतार:) of ignorance, pains, diseases or poverty (दु:खोपक्षयित:, on VI.56.4; दस्रा; दु:खोपक्षयितारौ; for twin-asvins—on I.112 24; दु:खहिंसकौ—on I.117.5; दु:खानामुपक्षयकर्त्तारौ—"दसु उपक्षये", दस्यति रोगानुपक्षयतीति दस्र:—Unadi II.13 (for रक् प्रत्यय)—on I.116.76; शत्रूणामुपक्षेतारौ—on I.47.6—*Daya.*); fair ones; pleasing to look, दस्रौ दर्शनीयौ (मनुषाय दस्रा मनुष्याय दर्शनीयौ, for man, O fair ones, Nir.VI. 26; दस्रा दर्शनीयौ—*Venkata*) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथौ —*Venkata*).

हिरण्यवर्तनी इति हिरण्यऽवर्तनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यऽवर्तनि—VI.61.7; VIII.26.18.

2. **Hirany-pesasa,** with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्मयालंकारौ हिरण्मयावयवौ वा—*Sayana*).

Surya-tvaca, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन —*Sayana*).

4. **Putrah Kanvasya,** son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Ṛsi, the seer of this hymn—सध्वंस: काण्व: ऋषि:) see earlier notes on *Kanva* : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I	Book VIII
कण्व: —I.36.10; 11; 48.4; 139.9	कण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.
कण्वऽतम: —I.48.4; X.115.5	कण्वऽमन्तम्—VIII.2.22.

कण्वम्—I.39.9; 47.5; 112.5

कण्वस्य—I.45.5

(कण्वऽहोता—V.41.4)

कण्वाः—I.14.2; 37.1; 49.4

कण्वानाम्—I.47.10

कण्वाय—I.36.17; 39.7; 117.8; 118.7

कण्वासः—I.14.5; 44.8; 46.9; 47.2;4.

कण्वऽवत्—VIII.6.11; 52.8

कण्वःसखा—X.115.5

कण्वस्य—VIII.8.4; 8; 34.1

कण्वाः—VIII.2.16; 6.3; 8; 21; 34; 43; 32.1; 34.4.

कण्वाःऽइव—VIII.3.16

कण्वानाम्—VIII.8.3

कण्वाय—VIII.5.23

कण्वासः—VIII.2.38; 4.2; 5.4; 6.31; 7.32.

6. Rsayah, ऋषयः Seers.

7. Havanasruta (vocative), O hearers to our invocations! (हवनश्रुता = ह्वानश्रुतौ—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारौ—*Sayana*).

8. Putrah Kanvasya, the seer-son of the wise, pious or intelligent priest.

9. Aripra, अरिप्रा, free from sin (अरिप्रा अपापौ—*Venkata*; *Ripra*, रिप्र, is the name of sin (रपो रिप्रमिति पापनामनी भवतः—Nir.IV.21).

11. Sahasra-nirnija, decorated with thousands of ornaments

of multifarious forms.

(सहस्रऽनिर्निजा सहस्ररूपेण—*Venkata*, सहस्रनिर्णिजाविर्णिगिति रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निर्णिक् रूपनाम, form—Nigh.III.7.

15. **Vatsah,** lovable; also calf (Nir.II.20; XI.42) Name of a seer. Pancavimsa Brahmana mentions Vatsa who cleared himself of an imputation by a fire ordeal (XIV.6.6). Medhatithi (or Medhyatithi), as the traditional myth goes, appears to be a rival of Vatsa, whom he accused of low birth, but later on, Medhatithi was convinced of his error who had undergone a fire·ordeal (Pancavimsa Br. XIV.6.6).

Vatsa, as a son of descendent of Kanva, is a singer (VIII.6.1; 8.8; 9.1; 11.7). He is mentioned in the Sankhayana Srauta Sutra XV.11.20, as the recipient of bounty from Tirindara Parasavya. (See also Apastamba *S*rauta Sutra XXIV.5.11).

18. **Priyamedhah,** lover of ceremonies; wisdom-loving. See our note on I.45.3; 139.9; traditionally, a seer belonging to the family of Kanva.

प्रियऽमेध: —I.139.9

प्रियऽमेधम्—VIII.5.25

प्रियऽमेधऽवत्—I.45.3

प्रियऽमेधऽस्तुता—VIII.6.45; 32.30

प्रियऽमेधा: —VIII.2.37

प्रियऽमेधास: —VIII.69.18

प्रियऽमेधै: —VIII.4.20

(प्रियमेधा: प्रियमेधकुले जाता: । प्रियमेधो नाम काण्वपुत्र: —*Venkata*); learned men, receptive of truth, and possessing sound intellect (प्रियामेधा: सत्यविद्याप्रापिका प्रियामेधा येषान्ते विद्वांसो जना: —*Daya.* , on I.45.4).

20. Kanvam,—to enlightened ones.

Medhatithim, मेधातिथिम्, to guest at ceremonies, the same as *Medhyatithim*, having a guest at the sacrifice,

मेधऽअतिथिम्—VIII.8.20 (only once in the Ṛgveda).

मेध्यऽअतिथि: —I.36.10; 11

मेध्यऽअतिथिम्—I.36.17; VIII.2.40; 49.9

मेध्यऽअतिथे—VIII.1.30; 33.4

मेध्यऽअतिथे: —IX.43.3

मेध्यऽअतिथे: —VIII.51.1.

In tradition, Medhatithi and Mẹdhyatithi appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic Ṛsi, who specialized in the mystic meanings of Various hymns (Sẹe Anukramani. As the mythology goes, to him Indra came in the form of a ram—मेध्यातिथिम् । मेषो भूतोऽभियन्नय: (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as "ram of Medhetithi." (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

Vasa, वश—the glorious one.

Dasavraja, दशव्रज, the mendicant

Gosaryam, गोषर्यम्, men adept in controlling senses. The word occurs thrice in the Ṛgveda.

गोऽषर्यम्—VIII.8.20

गोऽशर्ये—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go' sarya or sayu (शयु) whose barren cow, the Asvins enabled to give milk.

21. Trasdasyum, त्रसदस्युम्, those who fight against law-breakers. (त्रसा भयभीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; त्रस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युभ्यस्त्रस्यति तम्—on IV.38.1—*Daya.*)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the *purus* (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress. Trasdasyu was also a descendant of Giriksit (V.33.8)

23. Ṛtasye patmabhih, by the paths of truth (ऋतस्य पत्मभिः ऋतस्य पतनैः सह उदकानि पातयन्तौ—*Venkata*; ऋतस्य, rtasya, of truth, of water, or of sacrifice; *patmabhih* is explained as *padaih*, which means wheels (त्रीणिपदानि) —three wheeled car of Asvins. (त्रीणि संख्याकानि अनयोः अश्विनोः देवयोः रथस्य सम्बन्धीनि पदानि चक्राणि; आविः सन्तिं आविर्भवन्ति; आविर्भूतानि दृश्यन्ते । आश्विनस्य रथस्य चक्रत्रयोपेतत्वं च (Cf, रथस्य त्रिचक्रः परिवर्तते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पत्मभिः यैः पदैः —*Sayana*)

Hymn-9

1. Vatsasya avase, for the protection of vatsa, or a worshipper (वत्सस्य अवसे वत्सस्य रक्षणाय—*Venkata*); वत्सस्य स्तोतुः —*Sayana*).

Aratayeh, misers; those who do not give donations; nonmunificient (अरातय अदानशीलाः अमुभूताः प्रजास्ताः —*Sayana*).

Yuyutam, drive away (युयुतम् पृथक् कुरुतम् —*Venkata*; स्तोतृभ्यः प्रथक् कुरुतम् —*Sayana*).

2. **Nṛmnam, wealth** (नृम्णं धनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. **Nasatya, O Nastye, ever true divines; an epithet for Asvins** (नासत्यौ अश्विनौ).

7. **Gharmam, hot or warm oblation** घर्मं प्रवर्ग्ये सम्बन्धि घर्माख्यं हविश्च —*Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (घर्मस्य हविष आधार भूतो महावीरो घर्मः —*Sayana*); घर्मं प्रवर्ग्यंश्च—V.73.6) (घर्मं यज्ञं—V.73.6; अग्निहोत्रादिकं; *gharma* is a synonym of *day*, अहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुखवर्धकं यज्ञम्—*Daya*.

घर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

घर्मम्—I.112.1; 7; 119.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

घर्मं सदऽभिः —X.15.9; 10.

घर्मऽस्तुभे—V.54.1

घर्मऽस्वरसः —IV.55.6

घर्मंऽस्वेदेभिः —X.67.7

Also घर्मा—X.114.1; घर्माऽइव X.106.8; घर्माः —VII.103.9; घर्मासः —VII.33.7; घर्मिणः —VII.103.8; घर्मे—X.80.3; घर्म्यंऽस्था—X.106.5.

Atharvani, in the ritual fire अथर्वणि अग्नौ—*Venkata*; अथर्वणि अहिंसके अग्नौ, in the fire free from violence; or अथर्वा, the Ṛsi, who produced the fire by attrition or churning; तेन निर्मथितोऽग्निः उपचारादथर्वेत्युच्यतो अथर्वणा निर्मथनं च; "त्वामग्ने

पुष्करादधि", VI.16.13—*Sayana*)

9. **Ukthaih acucyuvimahi,** we may bring you down by these prayers and praises (उक्थैः आचुच्युवीमहै—शस्त्रैः आच्यावयामः —*Venkata*; उक्थैः शस्त्रै आचुच्युवीमहि आगमयेम—*Sayana*).

Vanibhih—praises, words of praises (वाणीभिः उक्थव्यतिरिक्ताभिरपि वाग्भिः स्तुतिभिः —*Sayana*).

Bodhatam, such may you know (बोधतं अवगच्छतम्—*Sayana*; बुध्यतम् —*Venkata*)

10. **Kaksivan, craftsman,** also learned persons कक्षीवत शिल्पकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रशस्ता कक्षयो विद्यन्ते येषान्ते, *Daya*.I.126.4)

Dirghatmas, a person with pentetrating insight (this the only verse in the Rg. where Dirghatamas and kaksivant are mentioned together) (दीर्घतमाः दीर्घतमः यस्मात् सः (लोभातुरो जनः) I.158.6; तमस्=तमुकाङ्क्षायाम्; तमस्—तनोते; (Nir. II.16); —*Daya*.on I.32.10; दीर्घं द्राघते: । तमस्तनोतेः *dirgha* is derived from √ द्राघ्, to lengthen; and *tamas*, from तन्, to spread).

Vi-asvah, व्यश्वः , the composer.

Prathi, पृथी, the intellectual.

Vainyah, वैन्यः , the astronomers.

According to the tradition, Kaksivant is the name of a Ṛsi, a descendant of a female slave Usij (उशिज्); he might be a Pajra (कक्षीवन्तं य औशिजः , I.18.1; याभिः सुदासू औशिजाय वणिजे... कक्षीवन्तं स्तोतारम, I.112.11). He might be a Pajra (पज्र) by family, and hence one of his epithets is Pajriya (युवं नरा स्तुवते पज्रियाय कक्षीवते—I.116.7; also 117.6) and his descendants are called Pajras. (कक्षीवन्त उदमृक्षन्त पज्राः —I.126.4). In a hymn of the Ṛgveda, according to the traditionalists, he celebrates the prince Svanaya Bhavya who dwelt on the Sindhu, as having

bestowed magnificient gifts on him (I.126). The list of *nara-samsas* (नाराशंसस्)in the Sankhaya na Srauta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त औशिज) in honour of Svanaya Bhavayavya (स्वनयभावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (वृचया). He is further said to have lived for a hundred years. (कक्षीवते शतहिमायगोनाम—IX.74.8).

Vyasva, is the name of a Ṛsi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII. 23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विश्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Ṛsi of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यश्वस्), related to Vasa Asvya (वश अश्व्य). See also Angirasa Vyasva (आंगिरस व्यश्व) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छर्दिःपौ गृह-रक्षकौ—*Venkata*; छर्दिः इति गृहनाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पालकौ सन्तौ—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्पा परमतिशयेन पालकौ—*Sayana*).

Tanupa, guard of the body (तनूपा तनूनां शरीराणां तनयानां वा पालकौ, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पौ सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पालकौ—*Sayana*).

12. Visnoh, af all pervading God (विष्लृ व्याप्तौ; also Unadi III.38; Visnu is the name of *Yajna*, Nigh.III.17; पदनाम, Nigh.IV.2; V.6; Visnu is derived from (the root) √vis, √विष्, to pervade or from *Vy-as* (व्यस्), to interpenetrate (यद्विषितो भवति तद् विष्णुर्भवति; विष्णुर्विशतेर्वा—"इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः वेवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः —Unadi, III.39; *Daya.*); Visnu is sacrifice or yajna, (यो वै विष्णुः स यज्ञः —SBr.V.2.3.6; विष्णुर्यज्ञः—Gopatha Br.I.12; विष्णुर्वै यज्ञः

Ait.Br.I.15). Also यजुर्भ्योऽधि विष्णुम् (असृजत) तद् विष्णुं यज्ञ: प्राच्छंत् । तम् (विष्णुं) प्रालभत विष्णोरध्योपधीरसृजत, Taitt.Br.II.3.2.4.) विषे: किच्च विष्णु: —Unadi III.39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णो: विक्रमणेषु विष्णुना देवेन विक्रान्तेषु त्रिषु लोकेषु तिष्ठथ: —*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, by *yadu,* the assiduous worker. See VIII.7.4.

15. Vimadaya, for the depressed one; *Vimada*, the depressed, or intoxicated.

Vimadaya, also for the various enjoyments (विमदाय विविधाऽऽनन्दाय —*Daya.* on I.112.19; विमदा मदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya.* on I. 51.3; विशेष मद युक्ताय—*Daya.* on I.117.20; विशिष्टो मदो हर्षो यस्मात्तस्मै—*Daya.* on I.116.1; विमदेन वै देवा असुरान् व्यमदन् —Kausi.Br. XXII.VI).

Vimada, विमद, is credited by the Anukramani (Index) with the authorship of a number of Ṛgvedic hymns. (X.20.10; 23.7; ऐन्द्रोविमद: ; Vimada family X.23.6; योवृत्तव चेन्द्र विमदस्य च ऋषे:,X.23.7). We have a repeated refrain, वि वो मदे (X.21.1-8); meaning "in your carouses", *vimada* is usually alluded to this.

Vimada, is also mentioned in several passages as a Protege of the Asvins, who gave him a wife Kamadyu (कमद्यू)—(I.51.3; 112.19; 116. I; 117.20; X.39.7; कमद्युवं विमदायोहथुर्युवं, X.65.12). Luding, basing on the present verse, VIII 9.15. infers that Vimada and Vatsa are Identical. (*Macdonell* and *Keith*).

Kamadyu, is probably identical with the maiden (yosa, योषा) of purumitra, his daughter, vimada, appears to have taken her for his

bride against the will of her father (युवं शचीभिर्विमदाय जायां न्यूहथु: पुरुमित्रस्य योषाम् —X.117.20; युवं रथेन विमदाय शुन्ध्युवं न्यूहथु: पुरुमित्रस्य योषणाम्—X.39.7) *Vatsa*, the young folk.

Hymn-10

2. **Manave,** for the man; for the earliest man (मनवे मनुष्याय —*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यजमानाय—*Sayana*).

5. **Turvasa,** and *Yadu*, see earlier notes.

Druhyavi, with violent; with Druhyu.

Anavi, with non-violent; with Anu.

See also I.108.8—यदिन्द्राग्नी यदुषु तुर्वशेषु यद् द्रुह्युष्वनुषु पूरुषस्थ:, a mention of puru. Anu, Druhyu, Turvasas and Yadus in one passage.

Anu, *Anava* (आनव) according to traditionalists, dwelt on the parusni river (VIII.74.15; VII.18.14—सत्यमित् त्वा महेनदि परुष्ण्यव देदिशम्—VIII. 74.15; Cf. (नि गव्यवोऽनवो द्रुह्यवश्च षष्टि: शता सुषुपु: षट् सहस्रा—VII.18.14). *Anava* is used as an epithet of Agni also (VIII.74.4—ज्येष्ठमग्निमानवम्); Anu is the name of a prince according to traditionalists, व्यानवस्य तृत्सवे गयं भाग्जेष्म —VIII.18.13).

Druhyu, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-पाञ्चजन्य) are Druhyu, Yadus, Turvasas, Anus, and Purus. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, Druhyus were the north-western people.

Hymn-11

7. **Vatsah,** dear young devotee; a child; a son; a praiser; all-pervading;

the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वसन्ति भूतानि यस्मिंस्तं संसारम्; वदति सततमिति वत्सो वाक्स्तं वा—*Daya.* on Yv.XXXIII.5; महत्तत्वादिकम्, III.55.4; जातं संसारम्—I.95.1; प्रसूतं मनुष्यादिकं संसारम्—I.164.17); वत्सवत् वर्तमानोऽहोरात्र:—I.140.3; मुग्धेषु निवासयन्त व्यक्तवाचं प्रसिद्धं वेदचतुष्टयम्—III.55.13; स्वाऽपत्यं—I.38.8—*Daya.*). See our earlier notes.

10. Svam tanvam piprayasva, Cherish your own form or person i.e. be living to the entire creation of yours (स्वां च तन्वं आत्मीयं च शरीरं पिप्रयस्व त्वदीयेन हविर्भागेन तर्पय—*Sayana*).

Hymn-12

2. Adhrigum, the irresistible (lit.); the noble life (अधिगु: सत्यगति:); the fast moving (अधिगू=अधिक गन्तारौ—air and electricity—*Daya.* on V.73. 2; अधिगोयोऽधून् धारकान् गच्छति तत्सम्बुद्धौ-विद्वज्जन); one who knows the vedic texts, relating to that, योऽधून् मन्त्रान गच्छति जानाति, तत्सम्बुद्धौ *Daya.* on III.21.4; also अधिगुर्मन्त्रो भवति गव्यधि कृतत्वात्; Agni and Indra are also known as adhriguh (अग्निरप्यधि गुरूच्यते; इन्द्रोऽप्यधिगुरूच्यते, Nir.V.11.)

Adhriguh means a stanza, so called from being at the head of a cow (i.e.अधि+गु:); or else it is intended to refer to an injunction, for there is a repetition of words: अधिगुर्मन्त्रो भवति। गव्यधिकृतत्वात्। अपि वा प्रशासनमेवाभिप्रेतं स्यात्। शब्दवत्त्वात्। "अधिगो शमीध्वं सुशमि शमीध्वं शमींध्वंमधिगविति". Toil O irresistible one, toil well, toil, O irresistible one."—Ait. Br.II.7.11.

7. Asya Ketavah uta, his banners that mark him are flying high; this refers to the thunderbolt (वज्र:)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्य: न इव रोदसी द्यावापृथिवी अवर्धयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरक आदित्य इव रोदसी द्यावापृथिव्यौ वृष्ट्यादि प्रदानेन अवर्धयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. Rtviyavati, suited to the time or season (ऋत्वियावती काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

pertaining to the season: ऋतौ वसन्तादिकालेऽनुष्ठेयं यज्ञकर्म ऋत्वियम् । तद्वती —*Sayana*).

Mimita it, this is the hurthen consisting of four letters, of verses 10,11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is usnik;इहोष्णिक्षु तृतीये पादेऽन्ति मानो चतुर्णामक्षराणां पादधर्मो पुष्यते —*Venkata.*).

12. Praci vasi iva, प्राचीवाशीव, as the pious praise dilates (प्राची वाशीव उपर्युपरि वर्धमाना स्तुतिः —Nigh.I.11, वाशी=वाङ्नाम । प्राची प्राञ्चन्ती प्रकर्षेण स्तुत्य गुणगणं प्राप्नुवती, like the dilating praise, प्राची=dilating; स्तुति=praise —*Sayana*),

13. Ayavah, आयवः, men—Nigh.II.3.

14. Aditih, mother infinity.

Puru prasastam utaye, for his immense or excellent protection. (पुरु प्रशस्तं बहुलमुत्कृष्टं यद्वा पुरुभिर्बहुभिः प्रशंसितव्यम्—, for the sake of his protection or praise—*Sayana*).

19. Devam devam indram indram, देवंदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम् । इन्द्रमिद्रं-इन्द्रो बहुषु देशेषु युगपत् प्रवृत्तेषु यागेषु तत्र-तत्र हविः स्वीकरणाय बहूनि शरीराण्याददानः स्वयमेकोऽप्यनेकः संस्तत्र संनिधत्ते—*Sayana*, cf. इन्द्रोमायाभिः पुरुरूप ईयते—VI.47.18).

17. Samudre, in the Soma (समुद्रे समुन्दनशीले सोमे—*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. Visnuh ojasa, Visnu by his strength; Visnu is the all pervading lord; also the sun.

Trini pada vicakrame, stepped by his three paces; the sun's first

pace–morning rise to mid-day; second, midday to evening; the third, evening to next morning. त्रीणि पदा विचक्रमे=Ṛv.I.22.18; VIII.12.27. *Av.* VII. 26.5; *Samaveda*, II.1020; Yv.XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, आत् इत् ते हर्यता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तौ अश्वौ त्वाम् ववक्षतुः —*Venkata*; हर्यता हर्यतौ कान्तौ हरी अश्वौ ते त्वां ववक्षतुः अवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (आत् इत् अनन्तरमेव त्वया विश्वा विश्वानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhvare, on the navel; the altar of the sacrifice; on the navel (of the earth): on the spot, where the soma libation is effused at the sacrifice (नाभा नाभौ पृथिव्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञसाधनस्य सोमस्य दोहना दोहने दोहनाधिकरणेऽभिषवस्थाने वेद्याम्—*Sayana*; दोहने, i.e. on the ***vedi***, where the Soma is effused).

Hymn-13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (*Wilson*). Sayana renders *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोतारं च; क्रतुं कर्मणा कर्त्तारम्; sacrifice is called *ukthya*—सोमेष्वभिषुतेषूक्थ्याख्यं क्रतुं यागम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya*, (उक्थ्यः प्रशंसितो योग्यो विद्वान्, learned man; —*Daya.*); a Vedic verse, worth being recited; any act deserving praise (प्रकृष्टं विद्यावचः —I.105.13; उक्थेषु प्रशंसनीयेषु साधुम् (मंत्रम्)—Yv.XXXIV.57; प्रशंसितं वचः —V.38.2; प्रशंसितं योग्यं (अग्नि)—III.26.2; वक्तुं श्रोतुं योग्यं (तोकम्)—I.64.14; वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मंत्रम्)—I.40.5 —*Daya.*); उक्थ्यं प्रशस्यनाम्—Nigh.III.8; वक्तव्य प्रशंसनम्, whose praises should be proclaimed—Nir. XI.31); अन्नं वा उक्थ्यम्—Gopatha Br.I.4.20; पशव उक्थ्यानि

—Kaus.Br. XXI.5; यज्ञियं कर्मोक्थ्यं पथः , Ait.Br.I.29; उक्थ्या यावित: —Gopatha. Br.II.1.22.

3. **Bharaya,** For the sacrifice (भराय यज्ञार्थ—*Sayana*, but in Nigh. for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातौ II.17).

Susminam, strong (शुष्मिणं बलवन्तम्—*Venkata*).

4. **Barhisah,** of the sacrifice; the rite at which grass is strewn. (बर्हिषः यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बर्हिः is water—बर्हिषः जलस्य, Nigh. I.12; Yv. XXIII.38; it is midspace; बर्हिष अवकाशस्य—VI.12.1; devoted to learning; विद्यावर्धकान्—VII.33.1; men of experience; विद्यावर्धकान्; Yv.X.3?; प्रवृद्धा: (विद्वांसो जनाः —VII.43 3; the agriculturists, अन्नादि प्रापकाः (यव-मन्तः=कृषीवलाः Yv. XIX.6; बर्हिषा, by devotion; महतापुरुषार्थेन, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बर्हिषि, in anything that leads to learning; or in the rituals; बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्ड वा, तस्मिन् —Yv.II.18; on the excellent seat, उत्तम आसने स्थाने वा—VI.52.13; in the yajna or technology; उपवर्धयितव्ये (यज्ञे=शिल्पव्यवहारे, I.109,5; अत्युत्तमे यज्ञे—I.101.9; in space, अवकाशे, VI.68.11; in the body or organization of academicians, उत्तमायां विद्वत् समायाम्—Yv. XXVIII.4; मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्डे VI.52.17.

Barhih, बर्हिः, midspace; बृहन्ते सर्वपदार्थाः यस्मिंस्तदन्तरिक्षं, Yv.II.22; pure water, शुद्धमुदकम्, Yv II.1; enlightenment, सर्वद्धितं तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1. a spacious house or building, अतीवविशालं (छविः =गृहम्) VI 67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हविः —VII.7.3; a bundle of grass, उपवर्धकोदर्भसमूहः —Yv. XVIII.21; घृतम्—VI.11.5. [बर्हिः अन्तरिक्षनाम, Nigh.I.3; उदकनाम, Nigh.I.12; पदनाम, Nigh.V.2; बर्हिः परिबर्हणात्, Nir.VIII.9; प्रजा वै बर्हिः =people, Kaush.Br. V.7; पशवो वै बर्हिः =animals, Ait.Br.II.4; ओषधयो बर्हिः =plants and herbs, —Ait.Br V.28; अयं लोको बर्हिः =this world,—SBr.I.4.124; शरद् वै बर्हिः = autumn—SBr.I.V.3.12.

5. **Svarvidam,** means of obtaining everything, or heaven (स्वर्विदम्

सर्वस्य जन्मकम्—*Venkata*; सर्वस्य सम्मकं यद्वा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. **Vaya-iva,** like the branches (वयाइव शाखा इव यथैकस्मिन् वृक्षे बह्वय: शाखा उपरि प्ररोहन्ति--*Sayana*.).

7. **Pratnavat,** as of old (प्रत्नवत् पुरायथा—*Sayana*).

Girah, eulogies (गिर: स्तुती: —*Sayana*).

9. **Patih ya ucyate Kṛstinam ekah,** he who is called the one absolute lord of men (पति यं उच्यते कृष्टीनामेक इत् वशी, पति च स्वामी य: उच्यते मनुष्याणां एक: एव स्वतंत्र: —*Venkata*).

15. **Sakra,** शक्र, O mighty refulgent.

18. **Trikadrukesu,** mighty sacrifice in three regions; at the trikadruka rites; the three days prior to the deluge are *jyotih*, *gauh* and *ayuh*. (त्रिकद्रुका नाम ज्योतिर्गौरायुरिति त्रीण्यभिप्लविकान्य हानि—*Sayana*).

त्रिकद्रुकेभि: =X.14.16.

त्रिकद्रुकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukas* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मन: पीडनानि येषु तेषु व्यवहारेषु—*Daya*. on II.11.17; the three phases of creation : birth, sustenance and destruction (त्रय उत्पत्ति-स्थिति-प्रलयाख्या: कद्रवो विविध फला येषां तेषु कार्य-पदार्थेषु त्रिकद्रुकेषु—*Daya*. on I.32.3).

Tam-id-vardhantu no girah, तमिद् वर्धन्तु नो गिर: —may our hymns make him grow. Hymns=songs of praise (गिर: स्तुतय:); *giras*, गिरस (songs) is derived from √गॄ to speak (गिरो गृणाते: —Nir.1.10) See also

VIII.92.21; also इन्द्रं वर्धन्तु नो गिर: —VIII.13.16.

20. Rudrasya yahvam, the great strength of Lord, who rescues from all pains: sons of Rudra, i.e. the Maruts: or sons of the Lord: रुद्रस्य । रुत् दुःखम् । तस्य द्रावयितुरीश्वरस्य यह्वं अपत्यं महत्स्वात्मकम् ।

Alternatively : रुद्रशब्देन लक्षण्या मरुद्गण उच्यते । रुद्रस्य रुद्रपुत्रस्य मरुद् गणस्य यह्वम्, महान्नामैतत्; यह्वं—महत्; तदेव बलम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चेतति ज्ञायते—*Venkata*, i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्थानेषु चेततिज्ञायतेवर्तते —*Sayana*; , the sons of Rudra, i.e. the Maruts, are known in ancient places—*Wilson*).

Mano yatra vi tat dadhuh vicetasah, high intelligent persons concentrate their mind thereon, (मन: यत्र स्तोत्रे विदधु: विचेतस: देवा: —*Venkata*; विचेतस: विशिष्ट ज्ञाना: स्तोतार: —*Sayana*).

23 Madintamam yam imahe, मदिन्तम यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदिन्तमम् अतिशयेन मदवन्तं, यं त्वां धनं ईमहे याचामहे । —*Sayana*).

Arjuyasya, of the one free from old age and decay (अजुर्यस्य जरा रहितस्य—*Sayana*).

27. Hari indra pratat-vasu abhi svara. *Pratadvasu* means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ; प्रतद्वसू प्रततवसू विस्तीर्णधनौ ईदृशौ—*Sayana*); also *hari*=couple, man and his wife.

28. Rudrasah, रुद्रास: —Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अयं दीर्घाय, दूरस्य दर्शनाय, for a distant object,

or for a long prospect : इन्द्रः, तं प्राचीने वर्तमाने यज्ञं मिमीते करोति यज्ञं याग साधनं मानुषक् सोमं मनुपक्तं विचक्ष्य बुद्ध्या दृष्ट्वेति—*Venkata*; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—*Wilson.* ; also, accomplishes the *yajna*, the dedicated project with constant care for spiritual attainments.

31, 32. Vṛsa, वृषा, showerer of benefits. (वृषा वर्षिता कामानाम्; also अभीष्टस्य फलस्य वर्षिता—*Sayana*).

Hymn-14

2. Siksceyam asmai ditseyam manisine, (शिक्षेयम्) I would wish to give, (दित्सेयम्), I would present to that (मनीषिणे) intelligent worshipper (मनीषिणा स्तुवते—*Venkata*).

7. Valam, वलम्, forces of evil; clouds: (वलं आवृत्य स्थितमसुरमेघं वा —*Sayana*; असुरं वलम्—*Venkata*).

8. Gah ajat angirasya, cows of conscience; cows stolen by the panis (उत् आजत् पशून् पणिभिः अपहृतान् अंगिरोभ्यः आविः कृण्वन् गुहायां वर्तमानान्—this refers to the cattle stolen by the Panis and kept concealed in the cave —*Venkata*).

12. Kesina hari, a pair of horses with long and thick manes or hairs (केशिना प्रशस्तकेशौ हरी अश्वौ—*Venkata*), hari=pair of man and woman.

13. Apam phenena, with the foam of water, the Asura Namuci was beheaded. *Salya Parva* of the Mahabharata gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचि; on the contrary, Indra was captured himself, Namuci, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated Namuci with the foam of

water, (*Wilson*). For *Namuci*, see

नमुचिम्—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचे: —V.30.7, 8; VI.20.6; VIII.14.13.

नमुचौ—X.131.4.

Etymologically, *namuci* means (i) the one that has no prospects of getting liberation (नमुचिं न विद्यते मुचिर्मोक्षणं यस्य तम् (i.e. मानिनं जनम्, an unreliable person, I.53.7; (2) the one who does not discard his vices (योऽधर्मं न मुञ्चति तम् i.e. vicious man, मधर्मात्मानं जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or Vṛtra (य: स्व: स्वरूपं न मुञ्चति तम्वृत्रं=मावरकं=मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचे: न मुञ्चति य:, तस्य (दासस्य—सेवकस्य)—VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न मुञ्चति पर पदार्थान् दुष्टाचारान् वाय: स्तेन: —Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहरूपेणाऽविनाशिने मेघस्य—V.30.7); (7) the effect from an eternal cause (अविनश्वरात् कारणादुत्पन्नात् कार्य: Yv.XX.67); (8) one who does release the rain, the demon cloud, (यो जलं न मुञ्चति असुरो मेघ: —Yv.XIX.34). The wicked or sinner is also *namuci*: पाप्मा वै निमुचि: —SBr.XII.7.3.1-4) —*Dayananda*.

Hymn-15

2. **Girin ajran**, the swift moving clouds (गिरीन् अज्रान् मेघान् गमनशीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (अज्रान् क्षिप्रगमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

Svah, the moving ones (स्व: सरणशीला:).

Apah, waters (अप: उदकानि).

4. **Prtsu**, in the combats (पृत्सु संग्रामेषु—*Venkata*, Nigh.II.17).

Lokakṛtnu, the creator of the world; the provider of space (लोककृत्नुं लोकस्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*.).

Harisriyam, him who is to be served by his steeds (हरिश्रियं हरिभ्यामश्वाभ्यां श्रयणीयं सेव्यम्—*Sayana*; यः मदोऽश्वो श्रयति । मदे हि धनिनोऽश्वावुपतिष्ठतः —*Venkata*).

5. **Ayave manave ca,** for Ayu, for Manu (आयवे चौर्वशेयाय).

Ayu, the sun of Urvasi; for Manu, the son of Vivasvan, —*Sayana*).

Ayave, for man gifted with long life.

Manave, for the wise or rational man.

9. **Visnuh,** the great sustainer.

Bṛhan Ksayah, mighty giver of dwellings (बृहन् क्षयः महान् निवासभूतः —*Venkata*; महान् निवासहेतुः —*Sayana*).

Tvam sardhah madati anu marutam, find delight in your association (शर्धः बलं त्वाम् अनुमदति, तव मदमनुलक्ष्य पश्चान्माद्यति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); शर्धः = बलम् (Nigh.II.9).

10. **Manhis'hah,** the most munificient giver (मंहिष्ठः दातृतमः —*Sayana* ; *Venkata*).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things; —विश्वा सर्वाणि स्वपत्यानि शोभनैः पुत्रादिभिः सहितानि सत्रा सह दीर्घपे दातुं धारयसि, ददासि वा—*Sayana*).

13. **Visva rupani,** all the forms of Indra, (lower or higher self)

i.e. the various attributes with which Indra is addressed (विश्वा विश्वानि व्याप्तानि रूपाणि इन्द्रगतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. **Brahma**, ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

Rsih, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य आर्यजातस्य —*Sayana*).

Puruhutah, पुरुहूतः, evoked by all (पुरुहूतः बहुभिराहूतः —*Venkata*).

Mahan, महान्, very powerful.

Mahibhih sacibhih, through mighty supreme power (महीभिः महतीभिः शचीभिः प्रज्ञाभिः —*Venkata*).

Hymn-17

For the verse 12, see Nir.III.10.

3. **Soma-pam**, bearing devotional love; cherisher of loving songs.

Brahmanah, the learned devotees; the Brahmins (ब्रह्माणः ब्राह्मणाः —*Sayana* , *Venkata*).

Suta-vantah, सुतावन्तः, singing delightful songs (सुतावन्तः =सुतवन्तः अभिषुतैश्च सोमैरुपेताः , bearing the effused juices, —*Sayana*).

4. **Sustutih**, सुष्टुतीः=सुप्रस्तुतीः , earnest praises.

Su-Siprin. सुशिप्रिन्, O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुशिप्रिन् शोभन शिरस्त्राण शोभनहनुक वेन्द्र —*Sayana*).

Andhasah, of food (अन्धसः अन्नस्य सोमलक्षणस्य स्वांशलक्षणम् भागं, of beverage).

5. Grbhaya jihvaya madhu. take the honeyed Soma with tongue (सोमं जिह्वया रसनेन्द्रियेण गृभाय गृहाण—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (कुक्ष्योः उदरयोः आसिञ्चामि सोमानवनयामि —*Sayana*); I cleanse thy belly with water.

8. Tuvi-grivah, one with wide-shoulders; or long-necked (तुविग्रीवः विस्तीर्णं कन्धरः —*Sayana*).

Vapodarah, of large belly (वपोदरः पीवरोदरः —*Sayana*).

12. Sacigo, the one possessing strong cows is *saciguh* (शाचय: शक्तागावो यस्यासौ शाचिगुः —*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाचयो व्यक्ताः प्रख्याता गावो रश्मयो गाव एव वायस्य तादृश—*Sayana*).

Sacipujana, renowned for adoration (शाचिपूजन प्रख्यातपूजन) (vocative).

Akhandala, O the destroyer of foes (आखण्डल शत्रूणामाखण्डयितः —*Sayana*).

Akhandala pra huyase, आखण्डल प्र हूयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda,* खण्ड, is derived from √खण्ड्, to break (खण्डं खण्डयतेः —Nir.III.10).

13. Srnga-Vrsah, शृङ्गवृषः ; the sun, *napat-pranapat,* नपात् प्रनपात्,

the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat*=an offspring (अपत्य, or the son, पुत्र). The term ऋज्रवृष: occurs only in this verse of the Rgveda).

Kundapayyah, कुण्डपाय्य: , preserver of other realms of the universe. The word does not occur anywhere else in the Rgveda.

Kundapayya, is also a particular ceremony in which the *Soma* is drunk from a vessel called *Kunda* and this is said to be ते प्रणापात ते रक्षिता, the protector of thee, Indra. (See *Panini*; , पतौ कुण्डपाय्य संचाय्यौ—III. 1.130; कुण्डै: पीयतेऽस्मिन् सोम इति कुण्डपाय्य: क्रतुविशेष.).

Pranapat, प्रणपात् , not protected in particular, (प्रकर्षेण न पततिपिता रक्षिता —*Sayana*).

14. Vastospate, O householder (वास्तोष्पते गृहपते!); O city master.

Sthuna, स्थूणा, pillar, the support of the house or building (स्थूणा गृहाधारभूत: स्तम्भ: —*Sayana*).

Muninam, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *muni*, see:

मुनय: —X.136.2.

मुनि: —X.136.4, 5.

मुनिऽइव—VII.56.8.

मुनीनाम्—VIII.17.14.

15. Pṛdaku-sanuh, पृदाकुसानु: , Pṛadaku is serpent or snake

(पृदाकुः सर्पः । स इव सानुः समुच्छ्रितः । तद्वदुन्नतशिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from पर्द कुत्सिते शब्दे (पर्दते कुत्सितं शब्दं करोतीति पृदाकुः, one who makes an offensive sound, and hence a tiger or a serpent—Unadi—III 80); मृगवदभिमानी व्याघ्रवद्वा हिंसकः —on Yv.VI 12; कुत्सितवाक् (अहिः = विषधरः), on Yv.VIII.23—*Daya*.

Pṛt, पृत्, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *pṛdaku-sanu*.

Hymn-18

1-3. Adityanam, the self-luminous stars, which are enumerated in verse 3: Savitr, Bhaga, Varuna, Mitra, and Aryaman, (cf.I.164.46: Indra, Mitra, Varuna, Agni, Suparna, Yama and Matarisvan. They are supposed to be 12 in all, born of mother Infinity. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. Devebhih devi adite, O the Goddess Infinity (देवि! अदिते!) along with your sons (देवेभिः).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribhih, along with wise (सूरिभिः प्राज्ञैः —*Venkata*).

Susarmabhih, along with happy divinities (सुशर्मभिः सुसुखैः आदित्यैः); the divine self-luminaries (आदित्यैः).

5. Aditeh putrasah, अदितेः पुत्रासः, the sons of mother Infinity.

6. Advayah, without the two-ness; externally and internally

the same; free from duplicity of any kind (मद्वया: बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदैक प्रकारा कपटरहिता सा मदितिः —*Sayana*); —an epithet of mother Infinity.

Patu-ambasah, save us from sin (अंहसः पापात् पातु रक्षतु).

7. **Matih**, adorable; monitress (मतिः पूजनीया—*Venkata*; मतिः मन्त्री मन्तव्या स्तोतव्या मदितिः —*Sayana*).

10. **Yuyotana nah ambasah**, Keep us away from sin (युयोतन पृथक् कुरुत नः अस्मान् अंहसः पापात्—*Sayana*).

11. **Visvavedasah**, one who knows all; O omniscient! (विश्ववेदसः सर्वधनाः सर्वज्ञा वा).

Dvesah ṛdhak kṛnuta, keep afar from those who hate us or who are our enemies (द्वेषः द्वेष्टॄन् शत्रून् ऋधक् पृथक् कृणुत कुरुत—*Sayana*).

13. **Raksastvena**, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

Ririksati, seeks to do evil (रिरिक्षति जिहिंसिषति from "रिष हिंसायाम्").

Ririsista, incur that evil (रिरिषीष्ट हिंसितो भूयात्—*Sayana*).

14. **Durhanavan**, one who wishes to do us harm (दुर्हणावान्=दुःह्ननावन् दुष्टहननवान्—*Sayana*).

Dusamsam. ill-reputed, calumniating दुःशंसं दुष्कीर्तिं—*Sayana*).

Dvayuh, One who plays duplicity, कपटः; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

damage : द्वयु: द्वाभ्यां प्रकाराभ्यां युक्तश्च भवति । प्रत्यक्षकृतो हितं वदति परोक्षकृतस्त्वहितम् —*Sayana*) See द्वयुं and अद्वयुं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. Dyava-ksama, द्यावा-क्षामा = द्यावापृथिव्यौ, heaven and earth (क्षामा = earth = क्ष्मा = क्षा, Nigh.I.1).

17. Nava, नावा, vessels, boats, ships.

18. Sumahasah, radiant (सुमहसः शोभनतेजस्काः —*Sayana*).

Draghiyah ayuh, long life, (द्राघीयः दीर्घतमं आयुः जीवितम्—*Sayana*).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair तोकं-तनयम्).

Tanaya, तनाय, sons of sons, grandsons.

19. Hidah, हीळः, worth attaining; duly-presented (हीडिर्गत्यर्थः गन्तव्यः प्राप्तव्योऽस्माभिरनुतिष्ठतः)

Yusme it vah api smasi sajatye, may we ever abide in near relationship with you—*Wilson*.

20. Brhad varutham, spacious dwelling with all seasonal comforts (बृहद् प्रौढं वरूथं शीतातपादि निवारकं गृहम्—*Sayana*).

21. Anehah, all-secure (अनेहः अहिंसितम्—*Sayana*); without evil or injury—*Venkata*).

Nrvat, well-peopled, not desolate (नृवत् नृभिः पुत्रादिभिरुपेत—*Sayana*);

with family relations.

Mitra, Lord of the sun.

Varuna, Lord of the oceans.

Aryaman, Lord of the wind.

Marutah, clouds, cloud-bearing winds.

Tri-varutham, a threefold shelter against the three : heat, cold and rains; or three-storeyed house. (त्रिवरूथं त्रयाणां शीतातप वर्षाणां निवारकम् ; यद्वा त्रिभूमिकं छदिः गृहम्—*Sayana*).

22. Mṛtyu-bandhavah, kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रत्यासन्न मरणा भवामः —*Sayana*).

Hymn-19

For the verse 37, see Nir.IV.15.

2. Sobhare, (vocative), O bounteous sage; O bearer of gifts;

Sobhari, (सोभरि) is also the Ṛsi of this hymn.

For *Sobhari*, in the text, see:

सोभरय: —VIII.19.32.

सोभरिम्—VIII.5.26.

सोभरी—VIII.22.15.

सोभरीणाम्—VIII.20.8.

सोभरीभ्यवः —VIII.20.2.

सोभरे—VIII.19.2; 20.19; 22.2.

सोभर्यः —VIII.103.14.

The reference occurs only in Book VIII of the Ṛgveda, no where else, Sobhare (सोभरे) is the father of सोभरि ; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, 'Praise of Gifts' in VIII.21.18, in later legends is attributed to Sobhari (originally to the Prince *Citra* (चित्र)—See Bṛhaddevata, VII.58.

4. **Urjah napatam:** the grandson of *anna* or food (or of fuel): (ऊर्जः अन्नस्य नपातं न पातयितारम् । यद्वा, नप्तारं चतुर्थम् हविर्लक्षणेनाग्नेनापो जायन्ते अद्भ्यश्चौषधि वनस्पतयस्तेभ्य एव जात इति चतुर्थम्—from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).

6. **Deva-kṛtam,** wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

Martya-kṛtam, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

Ambah, अंहः , sin; see देवैर्देवकृतमेनोऽयक्ष्यम मर्त्यैर्मर्त्यकृतम्—Yv.XX.18 (देवकृतं देवैराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतंकर्म , actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम् —*Daya.* on III.33.4; देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानशीलकृतस्य, *Daya.* on VIII.13.

8. Raja rayinam, Sovereign lord of riches (त्वं राजा भवसि धनानाम् —*Venkata*).

12. Avodevam, upari martyam—below the Devas (अवोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्टात्); spread it throughout the sky; सर्वं नभः प्रदेशं व्यापयेति यावत्—*Sayana*).

14. Aditim, mother Infinity; also here the everlasting or continuous fire; insuperable (अदितिं अखण्डनीयं तमेवाग्निम्—*Sayana*).

Nisiti, useful as a means of burning or igniting (निशिती निशितया निशानसाधनया प्रज्वलनहेतुभूतया; wood stick, used as a means for igniting fire).

Dhibhih, by the intellect or wise action (धीभिः कर्मभिः बुद्धिविशेषैर्वा —*Sayana*).

Dhamabhih, by bodies (धामभिः शरीरैः, गार्हपत्यादि रूपेण विभज्य वर्तमानैः सार्धम् —*Sayana*); According to the prescribed modes, as his laws recommend —*Griffith*.

Udga-iva, like waters (उदृग-इव उदकानीव—*Sayana*).

16. Indratvotah:, protected by the resplendent Lord (इन्द्रत्वाऽऊतः इन्द्रेश्वरेण त्वयोता रक्षिताः सन्तः —*Sayana*).

Varunah, Mitrah, Aryaman, Nasatya and Bhaga are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. Manurhitam, established by Manu, or our earliest forefathers or by Prajapati (मनुर्हितः मनुनाभिहितः —*Venkata*; मनुना प्रजापतिना हितः —*Sayana*).

24. Manurhitah, benefactor of man; serving the interests of man.

25. Mitra-mahah (vocative), O the respected one among friends (मित्रऽमहः हे मित्राणां पूजयितः —*Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमन्—*Sayana*).

Sahasah Suno (vocative), O son of strength (सहसः सूनो बलस्य पुत्र! —*Sayana*).

32. Sobharayah, bearers of gifts (see notes on the verse 2 of this hymn).

Trasadasyavam, ally of *Trasadasyu* (त्रासदस्यवम्। त्रसदस्युर्नाम राजर्षिः। तस्य स्तोतव्यत्वेन सम्बन्धिनम्—*Sayana*); of whom the wicked men are afraid of. (त्रसदस्युः त्रस्यन्ति दस्यवो यस्मात् सः —सेनापतिः —*Daya*. on IV.38.1).

36. Trasadasyuh, destroyer of wicked (see verse 32).

Paurukutsyah, पौरुकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, बहवः कुत्सा वज्रा शस्त्रविशेषा यस्मिंस्तं पुरुकुत्सम्—*Daya*. ; पुरुकुत्साय=बहुशस्त्राय—*Daya*. on VI.20.10).

Pauru-Kutsa, Puru-kutsi, or **Pauru-Kutsya** are variant forms of the patronymic of Tràsadasyu, the descendent of Puru-Kutsa (For Pauru-Kutsu, see Kathaka Samhita XXII.3; pancavimsa Br XXIV.16.3; for Pauru Kutsi, see VII.19.3; for Pauru-Kutsya, see V.33.8; VIII.19.36; Tait. Sam.V.6.5.3)—*Macdonell* and *Keith*.

37. Suvastvah, at the banks of Suvastu. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* means "having fair dwellings'. It may be the name of a river. It is clearly the Soastos of Arrian and the modern, *Swat*, a tributary of *Kubha* (Kabul river) which is itself an affluent of the Indus (*Macdonell* and *Keith*).

Suvastvah adhi tugvani, on the bank of the Suvastu. *Suvastu* is a river; *Tugva* means a ford (तीर्थ), so called because people hasten towards it (सुवास्त्वा अधि तुग्वनि। सुवास्तुर्नदी। तुग्वतीर्थं भवति। तूर्णमेतदायन्ति—Nir.

IV.15).

The word connected with सुवास्तु does not occur anywhere else in the Ṛgveda.

Durga, in his commentary of the Nirukta, explains the verse thus; "Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e. 3x70=210; noble dark-coloured (cows has given them to me)".

(प्रयियु=धनमश्वादि; वायियु=वस्त्रादि; भुवद्-वसु=भावयिता वसूनां, प्रशस्त: ; श्याव: = श्यामवर्णानाम्).

Sayana's comment on this verse is missing in the manuscript.

Hymn-20

2. **Sobhariyavah,** सोभरीऽयव: , benefactors; well-disposed to Sobhari; सोभरिं कामयमाना: —*Sayana*).

For सोभरिन् , see VIII.5.26; सोभरय: , VIII.19.32; सोभरे VIII.19.12.

3. **Visnoh esasya Milhusam,** shedder of the diffusive rain (विष्णो: एषस्य एषणीयस्य मीळ्हुषां सेक्तॄणामुत्पादय तां यज्ञम्—*Venkata*; विष्णो: व्याप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य मीळ्हुषां सेक्तॄणाम्—*Sayana*).

4. "The islands fall asunder, the fi mest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them" —*Sayana*.

8. **Sobharinam,** of the benevolent devotees; name of a clan of seers, सोभरीणां ऋषीणाम्—*Sayana*).

Vanah, वाण: , lute of Maruts, मरुद्वीणा—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाण:) blends (मज्यते) with the songs (गोभि:) of the Sobharies (सोभरीणाम्)—*Wilson* (सोभरीणां स्तुतिभि: मरुतां वाण: ; वाद्यविशेष : अज्यते—*Venkata*).

9. Vrsat-anjayah (vocative), O sprinklers of the libation (हे वृषत्ऽअञ्जय: , हे वृष्यमाण हविष्का: —*Venkata*).

Vrsane, the rain bestowing (वृषणे वर्षित्रे—*Venkata*).

Vrsa-prayavne, वृषऽप्रयाव्ने swift passing (वृषप्रयाव्णे । वृषाण: सेक्तार: प्रयावान: , प्रकृष्टं गन्तार: —*Sayana*).

10. Vrsanasvena, rainshedding strong-horsed chariot (वृषणश्वेन वृषभि: सेचनसमर्थैरश्वै रुपेतेन—*Sayana*).

Vrsapsuna, with all provisions of rain-shedding (वृषप्सुना वर्षकरूपयुक्तेन).

Vrsanabhina, whose wheels bestow showers (वृषनाभिना । नाभिश्चक्रच्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

Syenasah na paksinah, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", श्येना: शंसनीयगतय: पक्षिण: यथा शीघ्रमागच्छन्ति तद्वदनासायेन शीघ्रमागच्छत—*Sayana*).

11. Davidyutati, gleam or shine (दविद्युतति भ्रत्यर्थं द्योतन्ते—*Sayana*).

Rstayah, war-weapons (ऋष्टय: मरुतयादोन्यायुधानि—*Sayana*).

12. Dhanvani ayudha, weapons like bows and arrows (धन्वानि, आयुधा धनूंष्यायुधानि आयोधनानि बाणादीनि—*Sayana*).

14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carmah na, like (न) a menial servant (चरम:) of a lord (अराणां=अर्याणां; अर्य=ईश्वर=lord) (अराणां अर्याणां स्वामिनां यथा चरम: हीन: सेवक: —*Sayana*).

19. Yunah, to ever-young (यून: नित्यतरुणान्).

Navisthaya gira, by the newest or latest song (नविष्ठया अतिशयेनाभिनवया गिरा वाचा स्तुतिरूपया—*Sayana*).

Abhigaya, sing the praise (अभिगाय अभिष्टुहि—*Sayana*).

20. Mustiha-iva havyah hotṛsu, like a boxer (मुष्टिहा) who has been challenged (हव्य:) over his challengers (होतृषु)-(होतृषु आह्वानशीलेषु योद्धृषु हव्य: ह्वातव्य: मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा मल्ल:—*Sayana*).

21. Gavascit, offspring of the maternal cow (पृश्नि) (गावश्चित् गावश्च युष्मान् मातृभूता: —*Sayana*.).

Samanyavah, of the same wrath, of the same valour (समन्यव: समान-तेजस्का: समानक्रोधो वा—*Sayana*).

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धौ सिन्धुनाम्नी नद्याम्—*Venkata*).

Asiknyam, during the night; also in the Asikni (असिक्न्यां नद्याम् —*Venkata*).

Bhesajam, medicament.

The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the Ṛgveda are :

असिक्नीः –VII.5.3

असिक्नीम्—IX.73.5; X 3.1

असिक्न्या—X.75.5

असिक्न्याम्– IV.17 15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.).

Asikni, in the Nirukta (IX 26) 'means non-bright, non-white (असिक्न्यशुक्लासिता । सितमिति वर्णनाम । तत्प्रतिषेधोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

Sindhu occurs at numerous places in the Ṛgveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (सैन्धवाः)—See *Daya*.

The words related to Sindhu in the Ṛgveda are.

सिन्धवः —I.52.14—X.124.7 (numerous)

सिन्धवः (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धुः —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धुःऽइव—X.62.9.

सिन्धुऽपत्नी—VII.64.2.

सिन्धुऽभिः —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुऽभ्यः —I.23.18; 109.6; VII.47.3; IX.86.21; X.89 1; 11.

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धुऽमातरः —X.78.6

सिन्धुऽमातरम्—IX 61.7

सिन्धुऽमाता—VII.36.6

सिन्धुम्ऽइव—I.97.8; V.11 5.

सिन्धुऽवाहसा—V.75.2

सिन्धुषु—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous)

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्ऽइव—VI.46.14.

सिन्धोऽइति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोःऽइव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽइव—X.116.9.

26. **Rapah,** Sin; disease (रपः रिप्रमिति पापनामनी भवतः —Nir.IV.21; पापनामैतत् । रपसः पापफलस्य रोगस्य—*Sayana*).

Hymn-21

(For verse 8, See Nir.V.23).

1. Apurvya, (vocative)—unpreceded, unprecedented, unparalleled; evernew, the new (अपूर्व्यं हे अभिनव! —*Venkata*; हे अपूर्व्यं त्रिषु सवनेषु प्रादुर्भूतत्वादभिनवेन्द्र! ; ever-new at the three oblations—*Sayana*). An epithet for Indra, the resplendent Lord.

Vaje, in the combat (वाजे संग्रामे—*Venkata*; also —Nigh.II.17).

3. **Asvapate** (अश्वपते), **gopate** (गोपते), **urvarapate** (उर्वरापते) **and somapate** (सोमपते)—Lord of horses and fast moving stars, of cattle and speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते । सर्वसस्याढ्या भूमिरुर्वरा । तस्याः पते—*Sayana*).

5. Gosrite, on curds; on devotion, (on fruits ripened by the heat of the Sun and produced on the earth (गो=earth, श्रीते=ripened by heat) (गोश्रीते । श्रीङ्पाके । गोविकारे दधिपयसी गो शब्देनोच्यते । दध्ना पयसा च श्रीते श्रवणद्रव्येन मिश्रिते —*Sayana*).

8. Uto samasmin a sisihi nah vaso—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त): उतोसम स्मिन्ना शिशीहि नो वसो Lo! give us wealth on all occasions. The word occurs in the locative case. The word *sisihi* means to give, (इति सप्तम्याम् शिशीतिर्दानकर्मा—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (गोमति गवादियुक्ते—*Sayana*).

Vaje, food (वाजे अन्ने).

Sisihi, sharpen (शिशीहि तीक्ष्णीकुरु । उपलक्षणम् । प्रदानेनास्मान् प्रसिद्धान् कुर्वित्यर्थः 'शिञ् निशाने', छान्दसः श्लुः —*Sayana*).

12. Kare, in the combat. (कारे कीर्यन्त आयुधान्यत्रेति कारो युद्धम् , तस्मिन् —*Sayana*).

14. Surasvah, the drinkers of wine, drunkards; the non-believers. (सुराश्वः , सुरया वृद्धास्तद्वत् प्रमत्ता नास्तिकाः —*Sayana*).

16. Godatra, O giver of cattle (गोदत्र हे गवां दातः —*Venkata*).

18. Citra-raja—Raja Citra, wondrous lord of King (चित्र इत् चित्र नामैव राजा—*Venkata*); one who wonderfully manifests Himself in His creation.

Rajakah it, like princes (राजका इत् राजन एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The Ṛgveda contains a Dana-Stuti ("Praise of Gifts) of a prince *Citra* (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) Citra-Gangyayani (चित्र गांग्यायनि) or Gargyayani (चित्र गार्ग्यायणि) is

mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayavani (चित्र गोश्रायणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5).

Hymn-22

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथा:) from the point of view of metres, A pragatha has the Odd foots in Bṛhati (बृहती) metre and even ones in sato-bṛhati (सतोबृहती): thus it is बार्हत प्रगाथ=बृहती+सतोबृहती (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, (15+19)+(18+20).

The verses 3 and 4 combined is the second pragatha (16+19)+(20+20).

The verses 5 and 6 combined is the third pragatha (16+19)+(19+20).

The verse 7 is *Bṛhati* (16+20).

The verse 8 is *Anustup* (16+16).

The verse 11 is *Kakup* (8+12+8)=28.

The verse 12 is Jyotih (a variation of Tristup (12+7+12+12)=43; also known as madhye—jyotih.

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)

in pairs are again *pragathas*, (the odd number of the verse is Kakup and even number is satobrhati).

Pragatha pair (verse 9 and 10)=Kakup+Satobrhati
=[(8+12+8)+(12+8+12+8)]
=[28+40]

Pragatha pair (verse 13 and 14)=Kapup+Satobrhati
=(7+12+8)+(12+8+13+8)
=27+41

Gayatra Pragatha pair (verse 15 and 16)=Gayatri+Satobrhati
=[(8+9+8)+(12+8+11+8)]
=25+39

Kakup Pragatha pair (verse 17 and 18=Kakup+Satobrhati
=[(8+12+8)+(9+10+12+8)]
=28+39

1. **Rudravartani,** advancing along the red-coloured paths, (रुद्रवर्तनी संग्रामे रोदनशील मार्गो, यद्वा स्तूयमान मार्गो—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. **Purvapusam,** the benefactor of former encomiasts; supporter of the former (पूर्वापुषं पूर्वेषां स्तोतॄणां धनादि दानेन पोषकम्—*Sayana*).

3. **Arvacina,** come down forward (अर्वाचीना अर्वाचीनो अभिमुखमागच्छन्तो —*Sayana*; अभिमुखो—*Venkata*).

6. **Manave,** मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. **Triksim,** तृक्षिम्, fearless man; (the son of Trasdasyu in my-

thology). The word does not occur in the Rgveda anywhere else.

Trasadasyavam, त्रासदस्यवम् , belonging to the group of overcomers of lawless robbers.

9. **Pivarih isah,** the coarse food (पीवरीः इषः स्थूलानि अन्नानि—*Venkata*).

10. **Paktham,** पक्थम् to the rickety (patient).

Adhrigum, अध्रिगुम् , to the rheumatic (patient).

Babhrum, बभ्रुम् to the leucodermic (patient).

Bhisajvatam yat aturam, administer medicine (भिषज्यतम्) to the sick (आतुरम्).

14. **Rudra vartani,** on the road of battle (स्तूयमान मार्गौ द्वयाम: —*Venkata*; संग्रामे रोदनशील मार्गौ—*Venkata*, See VIII.22.1). Also रुद्रवर्तनी रुद्रस्य प्राणस्य वर्तनिरिव वर्तनिमार्गौ ययोस्तौ—*Daya.* ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.11; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

Vajinivasu, O rich in food, strength etc. (वाजिनीवसू हे अन्नधनौ! —*Venkata*).

Rudrau, रुद्रौ=अश्विनौ, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रौ उषसि —*Venkata.*).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपती—शुभम् = उदक,

Nigh.I.12)

15. Sobhari, see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the Ṛsi of this hymn, who is said to be the son of Vyasva (व्यश्व).

2. Visvamanas, विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वऽमनः —VIII.23.2.

विश्वऽमनस: —VIII.24.7.

विश्वऽमना: —X.55.8.

Traditionally, it is the name of a Ṛsi, and a friend of Indra in the Pancavimsa Brahmana (XV.5,50). He is the Ṛsi of hymn VIII.23 to 26.

3. Upavida vindate vasu, takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेषां वसु धनेन विन्दते वह्नि: वोदा उपवेदनेन एते हवींषि देवार्थं न प्रयच्छन्तीत्येतज्ज्ञानेन—*Venkata*; तेषामेव वसुधनं विदन्ते लभते—*Sayana*).

4. Tapurjambhasya, with blazing teeth (तपुर्जम्भस्य तापयितृ दंष्ट्रस्य —*Sayana*).

Ganasriyah, amongst the troops (of worshippers) (गणश्रियः हविरादानार्थं यजमानगण श्रयति तस्य—*Sayana*,

5. **Devya Krpa**, with the celestial splendour (कृपा ज्वालया देव्या द्योतमानया —*Sayana*).

9. **Jujusuh**, "they have adored", but here in the sense "adore with praise" (जुजुषुः उपासेवध्वं—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादेशः).

10. **Angirastamam**, fire-priests.

12. **Samatsu**, in battles or combats (समत्सु संग्रामेषु—Nigh.II.17).

16. **Vyasvah (vi-asvah)**; the austere sage.

17. **Usana Kavyah**, usana, the son of Kavi (काव्यः कविपुत्रः । उशना एतन्नामक ऋषिः —*Sayana*); *usana* means loving, the one with splendour; one who loves to serve and help others (उशना सर्वहितं कामयमानः ; कान्तियुक्तः, कामयिता, धर्मकामुकः —परमेश्वरः , प्रजापालकः विद्वान् , राजा—*Daya*. on III.6.7; 34.3; VII.7.2; य उशन्ति परस्त्वं कामयन्ति तान् वहति सः —सर्वेशः)—Yv.XXXII.26—*Daya*.) See:

उशना—I.51 10; 83.5; 121.12; 130.9;
IV.26.1; V.29.9; 31.8; 34.2;
VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाऽइव—IV.16.2; IX.97.7.

उशनाम्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the Rgveda, where be is often mentioned, especially as associa-

ted with Kutsa and Indra. Later on, he becomes the Purohita of Asuras in their contests with the gods (Kavi Usanas, कवि उशनस्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) *Macdonell and Keith*).

19. Krsna-vartani, on the dark path (कृष्णवर्तनि कृष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कृष्णवर्तनिम् । वर्तनि मार्गः; कृष्णमार्गम्—*Sayana*).

Vihayasam, विहायसम्=विहाया great (विहाया महन्नाम —Nigh III.3; great in qualities and splendour, गुणैस्तेजोऽधिकत्वेन वा महान्तम्—*Sayana*) See विहायसे VIII.23.24.

22. Namasa, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा सह —*Sayana*); by food (नमसा अन्नादिना—*Daya*. Nigh.II.7).

24. Vaiyasva, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थूरयूपवत् यथा स्थूरयूपो नामर्षिरेनमग्निमानर्च तद्वत्—*Sayana*. here Sthurayupa is the name of a Rsi; the word occurs only once, as here, in the Rgveda.

25. Pratnam, old ancient (प्रत्नं पुरातनम्).

30. Rtavahna, ऋतावाना, truth-speaking (सत्यवन्तौ—*Venkata*).

Putedaksasa, पूतदक्षसा, of pure strength (पूतबलौ—*Venkata*).

Hymn-24

For verse 29, see Nir.VI.22.

3. Rayim citrasrvastamam, riches of most wonderful types.

Harivah, lord of vital forces, the lord of steeds.

Nireka cirt, निरेक चित् , at the issue (निरेक निर्गमने *Venkata*); also unmoving as you are (निर्गमन एव—*Sayana*); at the issue of the weapons.

Vasuh, wealth, abode; it may refer for weapons, वसुः शत्रूणां वासयिता भवसि । तवायुध निर्गमनादेव शत्रवः पलायन्ते खलु—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. Nirekam ut, disclose, burst open (निरेकमुत विवृतं करोषि—*Venkata*; निरेकं धनं भवति विरेचनान्निर्गमनाद्वेति—*Sayana*).

Visvamanas, a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Ṛsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. Nah, our mine (नः मम, *Venkata*, *Sayana*, नः पूजायां बहुवचनम् —*Sayana*; plural used in singular sense).

9. Nṛtah, O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः —*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्यान्तर्यामितया नर्तयिता: —*Sayana*).

See also VIII.24, 12. The word is a vocative of नृत्, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13, Pra radhasa codayate mahitana—He by his mighty (महित्वना) rewards (प्रचोदयाते) the donor by his wealth (राधसा) (धन्नेन महत्वेन स्तोतॄन् प्रचोदयति —*Venkata*).

14. Asvyasya, of the austere fast-working sage; fastmoving person or a horse (अश्व्यः अश्वेषु माशुगच्छत्सु साधुरत्यन्त वेगकारी—*Daya.*); I.74.7):

See earlier references : I.32.12; 74.7; 112.10; 117.22; 119.9; IV.28.5;

V.52.17; 61.5; VII.92.3; VIII.21.10 etc.

17. **Harinam Sthatah,** the master of vital forces; ruler of horses (हरीणां स्थात: अधिष्ठात: अश्वानाम्—*Venkata*).

18. **Aprayubhih,** by the attentive (अप्रायुभि: अप्रमाद्यद्भि:—*Venkata*; कर्मसु अप्रमाद्यन् मनुष्ययुक्तै: —*Sayana*).

22. **Aryah gayam mamh amanam vi dasase**—he, the lord (अर्य:) gives a spacious dwelling (गयं) to the donor (दाशुषे)

Gayam—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पूजार्थं गय गृहम्—*Sayana*).

23. **Navam,** नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana.*(नवानां प्राणानां दशमम् । नव वै पुरुषे प्राणा: —Jaim.Br. I.132; Tait Ar.V.6 9; मनुष्येषु वर्तमान: इन्द्रस्तेषां दशमो भवति । इन्द्रस्याऽऽत्मानं दशधाचरन्तम् —Tait Ar.III.11.1.

25. **Kutsaya,** for the enlightened devotee. See earlier notes on *Kutsa* (कुत्स: =वज्रनाम, Nigh.II 20; the word *Kutsa* is derived from √कृत्, to cut. It is also the name of a seer. "A seer is a composer of the hymns," says Aupamanyava. Further, it has the meaning "to kill" only. e. g his friend Indra slew drought (तत्र कुत्स इत्येतत् कृन्तते । ऋषि: कुत्सो भवति । कर्ता स्तोमानामित्यौपमन्यव: । अथाप्यस्य वधकर्मैव भवति । तत्सख इन्द्र: शुष्णं जघानेति—Nir. III.11).

Sisnathah, destroyed (शिश्नथ त्वं शत्रून्वधी: —*Sayana*).

27. **Dasasya,** of the servant; of the indisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic yajnas and the entire Vedic culture).

Dasa, दास also means the donor or giver (i.e. giver of water, जलस्य दातु: —*Daya.*, on V.30.8). दास: सेवक: I.158.5; सेवक इव मेघ: , VI 47.21;

दासा: सुखप्रदा: शूद्रजना: I.158.5; दासं दातुं योग्यम्—II.12.4; दातारम्—VII.192; दासस्य जलस्य दातु: —V.30.8—*Daya*.). One who serves or sees (दंसयति दशति पश्यति वा स दास: सेवक: शूद्रो वा—unadi V.10). Also *Dasa*, दास, a slave, is derived from √दस, to exhaust; he causes the works to be exhausted (दासो दस्यते: उपदासयति कर्माणि—Nir.II.17).

Sapta-Sindhusu, on the banks of the gliding rivers or channels (सप्तसर्पणशीलासु सिन्धुषु, तत्कूलेषु); of seven rivers like the Ganga etc., सिन्धुषु गंगाद्यासु नदीषु—*Sayana*. Also as the shores of seven seas.

Tuvinrmna, O master of wealth (तुविनृम्ण बहुधनेन्द्र! —*Sayana*).

28. Su-Samne, to the pious singers; for the king known as *susaman*, सुषामन्—*Sayana*; the name of a man in verses VIII.25.22; 50.18 and probably forms part of the strange name Varo Susamau (वरो सुषाम्णे —VIII.23, 28; 24.28; 26.2) (*Mecdonell and Keith*).

29. Sthura, it is so called because it becomes great having been collected in all measures (स्थूर: । समाश्रित मात्रो महान् भवति Nir.VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्थूर राध: कुरुङ्गस्य—VIII.4.19; Bṛhad Devata, VI 44).

For *kurunga*, see VIII.4.19.

30. Gomatim, land rich in cattle (name of a river in a later age). Also see:

गोऽमती—I.8.8

गोऽमती: —I.48.2; 15; 113.18; 123.12; V.61.19; 79.8; VII.41.7; 80.3; VIII.5.9; 23 29; IX.62.24.

गोऽमतीनाम् —II.28.2.

गोऽमतीम्—VIII.24.30; X.75.6.

गोऽमतीषु—IV.21.4.

गोऽमते – IX.77.3.

Gomati, गोमती "possessing cows", is mentioned as a river, in the नदीस्तुति or praise of rivers hymn (X 75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomal, a western tributary of Indus cannot be doubted, (*Mecdonell and Keith*). The accentuation on the word Gomati, गोऽमतीम्, मन्तोदात्त, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V 1 and V.15 respectively.

2. Tana na, diffusers of riches (like the rich donors) (तना न धनानीव नेतारौ—*Venkata*; तना तन्वन्ति मुकुट कटकादिनेति तनानि धनानि । न चार्थे । धनानि च —*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यौ नेतारौ or रथवन्तौ; धनानि कर्मणः कर्तृपेक्षत्वात् प्रयच्छन्तौ—*Sayana*).

Tanaya, तनया तनयौ, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. Samraja, सम्राजा=सम्राजौ, perfectly resplendent, (सम्यग् दीप्यमानौ).

Ṛtavanau, truth-abiding ऋतावानौ सत्यवन्तौ—*Venkata*).

Asura, असुरा=असुरौ, strong (असुरौ बलवन्तौ—*Sayana*); also impellers by being present everywhere from within (सर्वान्तरयामितया प्रेरकौ). Mitra and Varuna are the indwelling principles.

8. Ksatriya ksatram asatuh, both the ksatriyas, the strong

ones, acquire *ksatram*, the vigour (क्षत्रिया क्षत्रियो बलयन्तो क्षत्रं बलं धारयन्तु आनशाते व्याप्नुते—*Sayana*).

9. According to Sayana, Mitra and Varuna preside over day and night respectively. (नक्षता अहोरात्रयो र्व्याप्तेन तेजसा—*Sayana*).

Gatu vit' tara, knowers of the paths (गातु वित्तरा अतिशयेन मार्गवेत्तारौ —*Sayana*).

Aksanah-cit, before the eye can see अक्ष्णश्चित् चक्षुषोऽपि पूर्वम्—*Sayana*).

11. **Navam urusyat**, protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियां नावं—*Sayana* See X.44.6 for यज्ञियां नावम्.

12. **Sindho**, O Visnu or O Sindhu, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतॄन् प्रति धनानां स्यन्दनशील विष्णो!—*Sayana*)

13. **Varyam**, respected or honoured by all (वार्यं सर्ववंननीयम् —*Sayana*). "We choose that boon, the best protection" तद्वार्यं वृणीमहे वरिष्ठं गोपयत्यम्—The word वार्यं (boon) is derived from $\sqrt{}$वृ, to choose; or else it is so called because it is the best—वार्यं वृणोतेः अथापि वरतमम्—Nir.V.1 *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. **Suryah**, सूर्यः, used for Mitra and Varuna, because Surya is full of vigour and impeller of all (सूर्यः सुवीर्यः सुष्ठु सर्वस्य प्रेरकः —*Sayana*; सूर्यः सुवीर्यः —*Venkata*).

20. **Dirgha-prasadmani**, in the spacious hall of the sacred public work (दीर्घं प्रसद्मनि ईशे दीर्घं प्रततं विस्तृतं सद्म सदनं यस्मिन् यज्ञे—*Sayana*).

21. **Tat suryam**, that sun i.e. Mitra and Varuna (brightness of Mitra and Varuna).

22. **Rajatam harayane**, (we found) silver on him whose car

moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरमाण यान: —Nir.V.15).

Susamani, सुषामणि, सुऽसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षण्).

Uksanyayane, उक्षण्यायने, some one of the name of uksa, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षण: बलप्रदान् वीरान् , strong and brave, I 135.9; inpregnator, सेचकान् V.52.3; उक्षण: सेचका: VI.16.47; सेचनकर्त्तार: I 64 2; उक्ष-सेचने-ण्वा०; Unadi. I.159; उक्षन् महन्नाम, synonym of big or great, Nigh.III.3; also—उक्षण उक्षतें वृ'द्धिकर्मण: । उक्षन्त्युदकेनेति—*uksan* (sprinkling bull) is derived from √उक्ष् , meaning to grow, i.e., they grow with water —Nir.XII.9.

Hymn-26

For verse 16, See Nir.V.1.

2. **Varo,** O Varu! (say, Varu, this). Sayana puts the verse in the mouth of Varu—O Varu, say thus : "O Nasatyas, O Vrsana, O Vrsanvasu,...etc."

Mahetane, for great riches (महेतने महते धनाय—*Venkata*).

3. **Ati ksapah,** at the close of night, i.e. at the dawn (अति क्षप: क्षपाया अतिक्रमणे—*Venkata*; क्षपाया अतिक्रमे उष:काल इत्यर्थ: —*Sayana*).

6. **Madhuvarna,** of pleasing complexion or colour (मधुवर्णा मधुवर्णो

सर्वेषां मादनशील शरीरकान्तौ—*Sayana*).

Subhaspati, protectors of water; Lords of rain (शुभस्पती उदकस्य पालयितारौ, तादृशौ युवाम—*Sayana*; उदकपती—*Venkata*).

11. Asya vedathah, understand its purport; understand this invocation (अन्यवेदथ: शृणुतं ह्वानम्—*Venkata*; अस्य तदाह्वानं वेदथ: आत्मीयतया जानीथ: —*Sayana*).

For Varuna, Mitra and Aryaman, see earlier notes: (cf. VIII.25.13).

13 Adhivastra, with additional clothes or garments (अधिवस्त्रा उपरिनिहिते वस्त्रा—*Sayana*); having another garment over her ordinary clothes.

14. Nrpayyam, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यं नेतृभ्यां युवाभ्यां पातव्यं सोमम् —*Sayana*). See also the next verse.

15. Visudruha-iva, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक् is arrow; विषध्रुक् शरो भवति, विष्वग् हिनस्तीति तेन यथामृगं अभिलषितं देशं प्रापयति तद्वत्—*Venkata*; विषद्रुहेव । द्रह जिघांसायाम् । विष्वान् हिनस्ति शत्रूनिति विषद्रुह् शर: । तेन यथा व्याधो मृगमभिलषितं देशं प्रापयति तद्वत्—*Sayana*; as a hunter by an arrow brings the deer to the desired spot).

16. O men; invoke the messenger, i.e. , the hymn who is the best carrier of invocations (वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा). Here *Nara*. नरा, means men; they repeatedly move (नृत्यन्ति) in action. *Dutah* (messenger) is derived from √जु , to be quick. or from द्रु , to run, or from the causal of √वृ , to keep back : वोढृतमो ह्वानानां स्तोमो दूतो हुवन्नरो । नरा मनुष्या नृत्यन्ति कर्मसु । दूतो जवतेर्वा । द्रवतेर्वा । वारयतेर्वा—Nir.V.1).

17. Iso va grhe, in the house of the worshipper (इष: युवामिच्छतो

यजमानस्य गृहे—*Sayana*; इच्छतः यजमानस्य गृहे—*Venkata*).

18. Svetayavari, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी, श्वेतजला यातीति श्वेतयावरी—*Sayana*).

Svetya, श्वेत्या, appears in the नदीस्तुति hymn (Priase of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetayavari nadinam etc., white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतजलया नदीनां सिन्धुहिरण्य वर्तनिः).

19. Svetaya dhiya, by the white river worthily praising you (*Wilson*) (श्वेतया धिया धारयित्वा हिरण्मयकूलयत्वादुभयकूलस्थितानां प्राणिनां धनदानेन पोषयित्वा एतया नद्या—*Sayana*).

21. Jamata, Son-in-law.

Tvastuh, त्वष्टुः, O the sun; O creator; (त्वष्टु जामातः ब्रह्मणो जामातः); *Vayu* is the Son-in-law (जामातः and वायो are vocatives).

Adbhut, O wonderful, O great.

Hymn-27

For verse, 10. see Nir.VI.14.

1. Purohita, placed in the front (in literal sense); or on the east; placed on the *uttaravedi* (पुरोहितः यज्ञार्थं पुरस्तात् उत्तरवेद्यामृत्विग्भिर्निहितोऽभूत्—*Sayana*).

Gravanah, ग्रावाणः, clouds, Nigh.I.10.

Barhih, बर्हिः, earth.

Brahmanaspatim, ब्रह्मणस्पतिं, master of sacred knowledge.

2. Pṛthivim, to the earth; to the dwelling of the worshipper (पृथिवीं इदं देवसदनं प्रति—*Sayana*).

Osadhih, Soma; annual plants (ओषधीः। "उष दाहे" अत्र मादनकर्मा। ओषन्ति माद्यन्त्यनेनेत्योषः सोमः। स धीयते निधीयते येष्वित्योषधयो ग्रावाणः। तान् प्रत्यागच्छसि। यद्वा। ओषध्यः फलपाकान्ता लताः। ताः प्रत्यायाहि—*Sayana*).

3. Adityasu, आदित्येषु, the radiant cosmic rays.

Varunesu, वरुणेषु, vapours of interspace.

4. Avṛkam chardih, a house or abode free from thieves or robbers (अवृकम्। वृकः स्तेनः। तद्रहितम्। बाधारहितम्। तादृशं छर्दिः गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. Mitra, Sun, O sunray.

Indrah Varunah, इन्द्रः वरुणः, lord of lightning and vapours.

Adityasah, आदित्यासः, Solar forces.

7. Varuna, here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवाः —*Sayana*). see also S.Br. I.8.1 for Manu's Sacrifice).

10. Asti hi vah sajatyam isadaso devaso astyapyam, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √आप्, to obtain, (अस्तिहि वः। समानजातिता रेशयदारिणो देवाः। अस्त्याप्यम्।

माप्यमाप्नोतेः —Nir. VI.14).

19. Rtam dadha, ऋतं दध, since you preside over the rite (ऋत कल्याणभूतं गृहं दध धारयत—*Sayana*); since you uphold the house.

Nimruci, निम्रुचि, in the evening (निम्रुचि। म्रुचिर्गत्यर्थः। सूर्यस्य निम्रोचने नितरां गमने। सायमित्यर्थः —*Sayana*)

20. Wilson gives the cunjectural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (वयं तत् ऋतवत् छदिः हे वसवः विश्ववेदसः ! उप स्येयाम, भवद्भिः प्रत्तस्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (असुराः प्राज्ञाः संग्रामे आयुधानां क्षेप्तारो वा देवाः —*Sayana*).

21. Atuci, at the sunset (आतुचि। आतुचिर्गमनार्थः। सूर्यस्य निर्मोचने। सायमित्यर्थः —*Sayana*).

22. Yena Vasyah anasamahai, येन वस्यः अनशामहै, by which we attain good prosperity or abundance (वस्यः वसीयोऽतिशयेन वसुमत्त्वम्—*Sayana*).

Hymn-28

1. Trimsati trayah devasah, the thirty-three divinities For thirty three (त्रिंशति त्रयः or त्रयः-त्रिंशत्, or त्रयस्त्रिंशतम्—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus+11 rudras+12 adityas+Indra+Prajapati—See Yv. XXI.28. There are 33 stomas too.

Dvitasanan, both kinds of wealth, i.e. cattle and money (द्विता द्वैधं च प्रयच्छन्तु उभाभ्यां हस्ताभ्याम्; with both the hands, i.e. यद्वा पुनः पुनः, repeatedly —*Venkata*; द्विता द्विधा द्विप्रकारम्। सनन् अस्मभ्यं धनं पश्वादिकं च प्रयच्छन्तु—*Sayana*).

2. Vasat-krtah—Vasat-kara is a sacrificial exclamation.

See वषट्—VII.99.7; 100.7; X.115.9.

वषट्कृतम्—I.162.15; II.26.1; X.17.12.

वषट्कृतस्य—I.120.4.

वषट्कृताः —VIII.28.2.

वषट्कृति—I.14.8.

वषट्कृतिम्—I.31.5; VII.14.3; 15.6.

3. The verse describes six directions :

apacyah, अपाच्याः from अपाची, apaci=west.

udak, उदक्=उदीच्या=north.

Ittha, इत्था; this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति शब्देनोर्ध्वां दिशं दक्षिणां च निर्दिशति—*Sayana*).

nyak, the nadir=the downwards (न्यक् नीच्या दिशः —*Sayana*).

Purastat, पुरस्तात्=east (पुरस्तात् प्राच्या दिशः —*Sayana*).

4. **Arava can martyah,** even the non-offering mortal; or no mortal with-holds the offerings (अरावा=अदाता=non-offering).

5. **Saptanam spata rstayah,** seven are the lances (ऋष्टयः आयुधविशेषाः —*Sayana*) of the seven Maruts, (सप्तगणा वै मरुतः —Tait Sam. II.2.11.1;

See I.114.6.

Sapta dyumanani, Seven ornaments (द्युम्नानि द्योतमानानि कुण्डलादीन्याभरणानि —*Sayana*); also *dyumna*=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2); Tvastr (3); Indra (4); Rudra (5); Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9); Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

1. Babhruh, brown in colour.

Sunarah, leader of the rites.

Hiranyam, gold ornaments.

2. Devesu medhirah, देवेषु मेधिरः ; wise (or resplendent) among the gods.

Yonim a sasad, योनिं आ ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

3. Devesu nidhruvih, immoveably seated among the gods (निध्रुविः निश्चले स्थाने प्रवस्थितः —*Venkata*).

Vasim, iron-axe (वाशीं आयसीम्—*Venkata*).

4. Vajram bibharti haste, holds the thunderbolt in his hand.

5. **Tigmam ayudham bibharti haste,** hold sharp weapons in his hand, (तिग्मं तीक्ष्णं मायुधं पिनाकम्—*Venkata*).

Jalasabhesajah, healing medicines (जलाषभेषज: सुखकरभेषज: —*Venkata*).

6. **Pathah ekah pipaya taskarah yatha,** keeps watch on the roads like a robber (तस्कर: चोर इव पीपाय रक्षति पथ: मार्गान्—*Venkata*).

7. **Trini ekah urugayah vi cakrame,** wide spreading (उरुगाय:), has traversed the three worlds (त्रीणि विचक्रमे).

8. **Vibhih dva caratah,** by the two horses (विभि: अश्वै: द्वा द्वौ चरत: —*Venkata*).

Ekaya saha, with one, i.e. with Surya or the sun (एकया सूर्यया सह —*Venkata*).

9. **Upama,** of like beauty (उपमा उपमानभूतो—*Venkata*).

Sarpih-asuti, सर्पि:ऽआसुती, worshipped with clarified butter.

10. **Suryam arocayan,** सूर्यमरोचयन् , wherewith they light up the sun. The Atris recite the *Mahat Saman* (महि साम). These ten gods are the ten behaviours of mind also.

Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (सतो महान्त:) i.e. greater than all that is; and none of them a young (कुमारक:) or an infant (अर्भक:), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; गवेऽश्वाय), Manu is also regarded as the universal father, the first giver of law.

Hymn-31

The hymn is devoted to a householder and his public duties (*yajamana* and *yajna*).

1. **Pacati ca,** पचाति च, presents or prepares the sacred cake, known as *purodasa*, पुरोडाश. For *Purodasa*, see III.28.2; 41.3; 52.2; IV. 24.5; VI.23.7; VIII.31.2 etc.

2. **Purodasam,** cake of material gains (पशु-पुरोडाशम्—*Sayana*).

Soman, elixir of devotional prayer.

Asiram, आशिरं, mixed with milk (Soma+milk).

आऽशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6; IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. **Amitriya,** adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*; अमित्रियान् शत्रुभि: कृतान्—*Sayana*).

4. **Ida dhenumate, Ida,** food, is the devata, goddess of cows इला गवां देवता, सा धेनुभि: धनुमती भवति—*Venkata*).

Gṛhe asascanti dive-dive, गृहे असश्चन्ती दिवेदिवे, in his house, perpetual abundance, accompanied by progeny and cattle (प्रजावती धेनुमती) is milked day by day.

Ida duhe, goddess of cows milks forth or bestows. (इला अन्नं, अस्य यष्टु: गृहे दिवेदिवे अहरह: दुहे देवं: दुह्यते—*Sayana*).

7. **Sravah bṛhat,** श्रव: बृहत्, wide fame; or food in large measures

(श्रव इत्यन्ननाम—Nigh.II.7).

9. **Udhah romasam,** ऊधः रोमशम्, satisfy the claims of love; enjoying the personal union (रोमशं रोमयन्तं वृषणं ऊधः योनिं च—*Sayana*; pairing of couples).

10. **Visnoh,** विष्णोः, of the sun.

Sacabhuvah, सचाभुवः, associated with gods (देवैः सह भवनः —*Venkata*).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहित लताभिर्युक्तानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां चोभयकूलवासिभिर्निमिमनुष्यैर्वा—*Sayana*).

11. **Svasti,** auspiciously (स्वस्ति क्षेमेण—*Sayana*).

12. **Adityanam,** of the cosmic forces.

Anehah, अनेहः, faultless or sinless gifts, (अनेह इत् अपापमेव धनं —*Sayana*).

14. **Ksetra-sadhasam,** men who work or toil on farms; perfector of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणार्थमत्रेति क्षेत्रो यज्ञः, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. **Ayajvanah,** अयज्वनः infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पृतनासु—*Venkata*).

Devanam yah it manah etc. who desires to propitiate the mind of the gods.

(यः देवानां इत् अवधारणे । मनः एव इयक्षति स्तुतिभिः पूजयितुमिच्छति—*Sayana*).

17. Yosat na yosati, is not separated from one's own place; is never driven from his own status; he is never separated from his family (योषत् स्वस्मात् स्थानान्न विभक्तः पृथक्-कृतो न भवति । किंच न योषति पुत्राभिर्धनादिभिश्च न विभक्तो भवति—*Sayana*).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. Srvindam, wicked; the exploiter; the proper name of an enemy (सृविन्दं सृविन्दनामकं शत्रुम्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe —*Macdonell* and *Keith*).

Anarsánim, अनर्शनिम्, violent; leader of violent forces (a proper name according to *Sayana*).

Piprum, पिप्रुम्, the greedy; the resister (from √*pr*, √पृ).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्रुम्—I.101.2; 103.8; II 14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रोः —I.51.5; VI.20.7; X.99.11; 138.3.

Pipru was repeatedly defeated by Indra for Rjisvan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (कृष्णगर्भा—I.101.1), and as being allied with blacks (त्वं पिप्रुं पञ्चाशत् कृष्णा—IV.16.13)—*Macdonell* and *Keith*.

Ahisuvam, अहीशुवम्, one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. **Arbudasya,** of the clouds (अर्बुदस्य मेघस्य—*Sayana*), of an evil thought.

4. **Gireh adhi,** addresses to the clouds (पर्वत=मेघ, पर्वत=गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्वयति । "पर्वतो गिरिः" इतिमेघनामसु पाठात्—*Sayana*).

Turnasam, water (तूर्णाशमुदकम् । तूर्णाशमुदकं भवति तूर्णमश्नुते—Nir.V.16; *turnasam* means water, because it flows quickly (तूर्णाशं न गिरेरधि—like water on a mountain; or water from a cloud).

7. **Somapah,** सोमपाः, O lover of dovotion; or the one who drinks Soma i.e. Indra (सोमपाः सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah,** गोमतः, full of wisdom; possessed of cattle (गोमतः गोमिनः —*Sayana*).

Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(त्रीण्युष्ट्रस्य नामानि । हिरण्य इत्येके अब्रवीत्—Av.XX.132.13-14; also हिरण्यवतः धनवतः —*Sayana*).

Asvinah, possessor of vitality; possessor of horses (अश्विनः अश्वयुक्तान् —*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

Idabhih, इळाभिः, with divine words or speech; with viands (इळाभिः,

मन्ते. —*Sayana*).

10. Utaye, for the protector of world (ऊतये लोकस्य रक्षणाय—*Sayana*).

Brbat-ukthanı, a sublime hymn; greatly to be praised, i.e. Indra (बृहदुक्थं महदुक्थमिन्द्रम्—*Sayana*).

(बृबदुक्थो महदुक्थ: वक्तव्यमस्मा उक्थमिति । बृहदुक्थो वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (बृबदुक्थ हवामहे).

Suprakarasnam, one with extended arms; one with stretched arms—सुप्रकरस्नं प्रसृत बाहुम् । करस्नौ बाहू कर्मणां प्रस्नातारौ—Nir.VI.17).

15. Sunrtanam sacinam, notable or glorious deeds or actions (सूनृतानां शोभमानां शचीनां कर्मणाम्—*Sayana*); blessings.

17. Panye it, sing or repeat praises (पन्ये इत् स्तुत्य—*Sayana*).

Brahmanani, the stotras or hymns; *ukthani* praises.

20. Svadhenavanam, स्वऽधेनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेन्वा क्रीणाति—Tait. Sam. VI.1.10, 2; see also SBr. ; धेन्वा क्रीतानि—*Sayana*).

Yah tugrye saca, which has been mixed with water, *tugryam* means water (तुग्र्ये उदके; तुग्र्या=water—Nigh.I.12).

24. Siprine, शिप्रिणे, of pleasing appearance; one with chin (हनुमते —*Sayana*).

26. Vrtram, a chain of evil thoughts.

Aurna-vabham, ऒर्णवाभम् , a chain of obstructive forces (also the name of a enemy—*Sayana*).

Ahisuvam, a chain of poisonous or harmful tendencies (अहीशुवं, also the name of an enemy—*Sayana*).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi (ऊर्णवाभि:). It has been the name of a pupil in Brhad. Up. (IV.5.26); an etymologist in Nir. VII.15; XII.19).

29. **Prayah,** a food like Soma (प्रय: सोमरूपमन्नम्—*Sayana*).

30. **Priyamedha-stuta,** (प्रियमेधस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the Rgveda, I 139 9; VIII.5 25).

Hymn-33

1. **Pisanga-rupam,** पिशंगरूपम् , splendid, tawny-coloured.

Maksu, with speed; quickly (मक्षु शीघ्रम्—*Sayana*); speedy availability.

4. **Medhyatith,** (vocative), O adorable guest.

5. **Puh-bhit aritah,** पूर्भिदारित: , demolishers of strongholds (पूर्भित् पुरां भेत्ता), आरित: pervading, also "य आरित: कर्मणि कर्मणि स्थिर" । प्रत्यृत: स्तोमान्—who steady in every action belongs to all, i.e. .pervading all hymns—I.101.4; Nir.V.15). Also समया विज्ञापित: —I.101.4; समन्तात् प्राप्त: —II.21.3—आङ्+ऋ गतिप्रापणयो: —*Daya*.

6. **Smasrusu,** श्मश्रुषु , in the battles or conflicts; a confident fighter in battles (श्मश्रूणि युद्धानि—*Venkata*; श्मश्रुषु युद्धेषु । श्व: श्रयन्त्यस्मिन्निति व्युत्पत्ते:

समयं युद्धमिति वृद्धा वदन्ति—*Sayana*).

Vibhuta—dyumnah, possessor of vast wealth (विभूतद्युम्नः प्रभूतधनः —*Sayana*).

Cyavanah, Over-thrower of foes. (च्यवनः गन्ता—VI.18.2; च्यावयिता—II.21.36—*Daya.*). Also a seer by this name; he is the collector of hymns (च्यवन ऋषिर्भवति । च्यावयिता स्तोमानाम् । च्यवानमित्यप्यस्य निगमा भवन्ति । "युवं च्यवानम्०" —X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुरुस्तुतः बहुस्तुतः —*Sayana*).

8. **Mrgah,** मृगः, wild animal; also the one who traces out the enemies (मृगः शत्रूणामन्वेषकः —*Sayana*; *Venkata*).

Dana, दाना, mad with heat, (दाना मदजलानीव—*Sayana*, *Venkata*).

Varanah, elephant, (मृगः दाना इव वारणः —as a wild elephant emitting the dews of passion—*Wilson*).

Nakih tva ni gamat a, नकिष्ट्वा नि यमदा—no one can bind you (न कश्चित् नियच्छति—*Sayana*).

12. **Harinam sthatah,** हरीणां स्थातः, controller of horses (i.e. Indra).

16. **Sastre,** in punishment (शास्त्रे शासने—*Sayana*); in discipline.

17. **Raghum,** small (रघुं लघुम्—*Sayana*).

19. "Cast thina eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female." (*Wilson*)— Indra is supposed to say this to Asanga as a female. एवमन्तरिक्षादागच्छन् रथस्थ इन्द्रः स्त्रियं सन्तं स्वस्मात् पुंस्त्वमिच्छन्तं प्लायोगिं यद्वाच तदाह—हे प्लायोगे! त्वं स्त्रीमती, अधः पश्यस्व एव

स्त्रीणां धर्मः, उपरि मा पश्यस्व"—*Sayana*).

Playogi, प्लायोगि, a descendent of Playoga, is a patronymic of.

Asanga, आसंग, (VIII.I.33)—Asanga, in mythology, was a woman but became a man (see Sayana on VIII.1.34. According to Macdonell and Keith, this rendering is a blunder based on the fact that an additional verse—VIII.1.34—, tacked on to the hymn, contains the expression शश्वती नारी, which has been taken to mean "his wife Sasvati, शश्वती, instead of merely every woman".

Hymn-34

1. **Amusya,** thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O Indra) (दिवावसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. **Vrsne,** to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See Ait.Br. II.25).

14. **Gavyani,** गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गोरूपाणि).

Asvyani, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वात्मकानि —*Sayana*).

19. **Paravatasya ratisu,** gifts from afar (पारावतस्यरातिषु देवेषु).

Dravat-cakresu, द्रवत्-चक्रेषु, attached to the rolling-wheeled chariot.

Hymn-35

For verse 1, see Nir.V.5.

1. **Agnina**, associated with the fire-divine.

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours.

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuva, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्यर्थः ; *Saca* means together; वसुभिः सचा भुवा, वसुभिः सह भुवौ—Nir V.5).

The word saca bhuva occurs in the first three verses of this hymn. सजोषसा उषसा सूर्येण च—It is the refrain (the recurring phrase in verses 1-21.

सोमं पिबतमश्विना—refrain in verses 1-3.

इषं नो वोळ्हमश्विना—refrain in verses 4-6

वर्तिर्यातमश्विना—refrain in verses 7-9

ऊर्जं नो धत्तमश्विना—refrain verses 10-12

आदित्यैर्यातमश्विना—refrain in verses 13-15

सोमं सुन्वतो अश्विना—refrain in verses 16-18

अश्विना तिरःऽह्न्यम्—refrain in verses 19-21

आ यातमश्विना गतमवस्युर्वा—

अहं हुवे धत्तं रत्नानि दाशुषे—refain in verses 22-24

16. **Brahma,** ब्रह्म, intellectual faculty.

17. **Ksatra,** क्षत्र, defence or protective faculty.

19. **Atreh iva,** like atri (अत्रि=अ+त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अधम पाशः ; I.24.15).

Syavasvasya, श्यावाश्वस्य, of the diseased persons (श्यावाऽश्व श्यावा कृष्णमिश्वाऽग्नयोऽश्वा यस्य, तत्सम्बुद्धौ, pertaining to black-tipped flame-like horses, —*Daya.* V.52.1; also सूर्य लोकः —the solar region, *Daya.*, —V.81.5; श्यावाः सवितुः; =the conveyance or vehicle the sun, Nigh.I.15.

The Nighantu describes the following teams or conveyances of deities or gods.

Deity	*Teams of Deities* (आदिष्ट उपयोजन)
1. इन्द्र	pair of Hari (हरी).
2. अग्नि	Rohita (red) (रोहितः).
3. आदित्य	Harita (green) (हरितः).

4. अश्विन् (pair) — Mules, pair of (रासभौ)

5. पूषन् — Goats, (अजाः).

6. मरुत्-गण — Speckled variegated horses or antelope (पृषती).

7. उषस् — pink cows, (rays) (अरुण्य गावः).

8. सवितृ. — brown or bay-horses (श्यावाः).

9. बृहस्पति — Of various forms; horses of this name, (विश्वरूपाः).

10. वायु — Niyuta horses (नियुतः).

[(1) इन्द्रो विद्युत्-विद्युत्-हरणशीलौ प्रापण धीसावाश्वौ शुष्कार्द्रे हेधारे । ऋक्-सामे वा इन्द्रस्य हरी ।

(2) रोहितोऽश्व सवृधा अग्नेर्देवस्याश्वा ज्वालाः ।

(3) हरितो हरणशीला रश्मयोऽश्वा इवादित्यस्य ।

(4) ज्योतीरसयोराग्नेय सोमगुणयोर्देवयोः, तयोरश्वाः । रासभारसम्या वाष्पसदृशास्तरङ्गाः । "यदरसदिव स गर्दभोऽभवत्—SBr. VI.I.1.11; अग्नि जलयोगेन वाष्पा भवन्ति ते रासभा रसैर्बाष्पयानं गच्छति ।

(5) पूष्णः पृथिव्या अजाः, क्षेपणकर्माः, यैः क्षेपणकर्मैः पृथिवी स्वपरिधौ भ्रमति ।

(6) मरुतामान्तरिक्ष्य वायूनां पृषत्योऽद्भुतवर्णा भाः प्रवाहाः अश्वाः ।

(7) उषसः अरुण्यो रक्तवर्ण्याः किरणाः अश्वाः ।

(8) सवितुः उदयकालवतः सूर्यस्य श्यावा कृष्णगौरवर्णाः किरणाः अश्वाः ।

(9) बृहस्पते: विश्वरूपा ग्रश्वा: ।

(10) वायो: पृथिव्यां प्रचननशीलस्य नियुत: नियमन वेगा: धाजयो वा ग्रश्वां: ।]

19. Tirah—ahnyam, at the close of the day (तिरः ग्रह्न्यम् तिरोहिते पूर्वस्मिन्नहनि परेद्यु: प्रातरश्विनोर्पण इति—*Sayana*); prepared at the previous day; the Soma prepared the day before and drunk at early dawn at the worship of Asvins. (*Wilson*).

20. Sargan-iva, like oblations or ornaments (सर्गानिव । ग्राभरणानि वा हवींषि वा सर्गा: , तान् यथा—*Sayana*).

24. Andhasah, of the Soma (ग्रन्धस: सोमस्य). [ग्रन्ध:=ग्रन्ननाम—Nigh. II.7].

Hymn-36

1. Uru-jrayah, Conqueror of many (उरुज्रय: । उरुबहुज्रय: वेगं, of high speed, —*Sayana*; विस्तीर्णव्यापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against *Isa* (इषम्) which means food; but here it means food, (ऊर्जा ग्रन्नेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊर्क्=ग्रन्ननाम Nigh.II.7; sap vigour, strength, juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+32=56 syllables, and the seventh verse in the Mahapankti metre (8+8+7+8+8+7=46 syllables.).

Hymn-37

1. Brahman=Brahmanas ब्रह्मणान् ब्राह्मणान्—*Sayana*).

Sacipate, शचीपते=कर्मपते, lord of rites.

Vajrivah, वज्रिवः, the possessor of adamantine will power. (वज्रिवः वज्रिन्—*Sayana*).

Madhyandinasya savanasya, at the midday solemnity.

5. **Ksemasya-prayujasca**=क्षेमस्य+योगस्य: prayuja=योगः, acquistion; क्षेमः=preservation=रक्षणम् (अप्राप्तस्य प्राप्तिलक्षणो योगस्तस्य रक्षणं क्षेमः —*Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. **Tosasa,** तोशासा, destroyer of foes (शत्रून् हिंसन्तौ—*Sayana*; तोशसे हिनस्सि—*Sayana* on VIII.15, 11).

तोशस्तमाः —I.169.5.

तोशते—VIII.50,5; IX.27.1; 107.9; 109.22.

तोशय—VIII.54.8.

तोशसे—VIII.15.11; IX.45.2; 63.23.

तोशा—III.12.4.

तोशासा VIII.38.2.

6. **Gayatra-vartanim,** followers of Gayatri; of the path of

Gayatri (गायत्र वर्तनि गायत्रमार्गाम्—*Sayana*).

10 Gayatram, the Gaytri hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतो: स्तुतिमतो: —*Sayana*; associated with praises; possessors of praises).

Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is **Mahapankti** (8+8+8+8+8+8=48 syllables in general; but here 8+6+8+8+6+8=14+30=44 syllables (verse 1); 7+7+8+7+7+6=42 (verse 2); 8+8+8+7+6+8=45 (verse 3); and 8+7+8+8+8+8=47 (verse 9).

1. Nabhantam anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (सर्वे सर्वं नभन्ताम् । नभति हिंसा कर्मा, अन्यके शत्रवोऽपि । अन्निना हिंस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (नभते वधकर्मण: —Nigh.II.19; perish, vanish.).

Rgmiyam, ऋग्मियम् , adorable.

5. Daksinabhih, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभि: पशुभि: —*Sayana*; *Venkata*).

7. Puru kavya, numerous sacred acts (पुरु बहूनि काव्या कर्माणि —*Sayana*; *Venkata*).

8. Sapta manusah, seven men; seven priests (सप्त मानुषः सप्त यस्य स्तोतारो मनुष्या: —*Venkata*.

Tripastyam, triple dwelling place (त्रिपस्त्यं त्रिस्थानम्—*Sayana*).

Mandhatuh, मन्धातुः, for mandhatṛ (मन्धातुः यौवनाश्वस्य मान्धातुः—*Sayana*; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविनाम, i.e. one with intellectual flash or potentiality): son of Yuvanasva, युवनाश्व.

मन्धाता—X.2 2

मन्धातारम्—I.112.13

मन्धातुः —VIII.39.8

मन्धातृऽवत्—VIII.40.12

मन्धातारं यत्नेन सद्यो दूरदेशं गमयितारं मेधाविनम्—*Daya.* on I.112.13.

9. **Trin-ekadasau,** three into eleven (3 X.11=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

Trini, three, three elementary regions (त्रीणि स्थानानि—*Venkata*).

Tri-dhatuni; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूर्णा०; य उ त्रिधातु०—I.154 4; त्रिधातवः परमा अस्य गावो—V.47 4.

10. **Ayusu,** amongst men; Ayu, आयु, is a synonym of man (आयुषु मनुष्येषु—*Sayana*; *Venkata*; मनुष्याः=आयवः Nigh.II.3).

Hymn-40

1. **Nabhantam anyake same,** may all over enemies perish; see hymn 39 also.

2. **Medhasataye,** for the participation in sacred acts or sacrifice (मेधसातये यज्ञभजनाय—*Sayana*).

Vajasataye, for the sake of procuring food (वाजसातये अन्नं लाभाय —*Sayana*).

3. **Kavitvana Kavi,** कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your penetrating insight (कवित्वना कवित्वेन कवी क्रान्तकर्माणौ—*Sayana*).

Bhavanam, in the midst of battles (भराणां संग्रामाणां—*Sayana*; Nigh. II.17).

Pṛcchyamana, solicited by the wise (पृच्छ्यमाना कविजनैः पृच्छ्यमानौ —*Sayana*).

4. **Nabhaka.** pain respiser, O the Nabhakavat, (नभाक, हे नाभाक, न भाकवदिन्द्राग्नी—*Sayana*).

Ṛsi of the hymn is Nabhaka, नाभाक, a descendent of नभाकः, perhaps a patronymic. The Anukramani (Index) ascribes to him three or four hymns of the Ṛgveda (VIII.39-41 and may be 42 also) He was an Angirasa, not a kanva (VIII.40.12).

8. **Sindhavah,** streams of thoughts.

Hymn-41

For verse 2, see Nir.X.5

2. **Nabhakasya,** नाभाकस्य, of the pain daspiser; See नभाकवत् VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तापित् पञ्चप्राणा